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by


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ALSO

Book Reviews
Revisionist Announcements

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CONTENTS

The International "Holocaust" Controversy	5
Arthur R. Butz	
The Mechanics of Gassing	23
Robert Faurisson	
Hidden Aspects of the Katyn Massacre	31
Louis FitzGibbon	
The "Holocaust" Put In Perspective	43
Austin J. App	
The Fake Photograph Problem	59
Udo Walendy	
Auschwitz Notebook	69
Ditlieb Felderer	
Book Review	81
Charles E. Weber	
About the Contributors	88
Books for Sale	90

The International "Holocaust" Controversy

Arthur R. Butz

Some of you may be accustomed to hearing of me speak on the subject that I call "*The Hoax of the Twentieth Century*", the title of my book⁽¹⁾ on the legend of the physical extermination of millions of Jews, usually six million, by the Government of National Socialist Germany during the Second World War. On several occasions I have met with interested groups and given them what amounts to an oral synopsis of many of the arguments in my book.

Today I will cover different ground. I shall not concentrate on the Hoax itself but on the development of the international controversy surrounding the Hoax. I have several reasons for this choice of subjects and probably the most obvious is the fact that this is after all an advanced group of well informed persons, many or most of whom are familiar with the relevant English language literature. I feel we should not repeat such literature, and Dr. Faurisson is here to show you some things about the Hoax you probably have not seen yet. Another subject only partially known to most here is the development of the international controversy. Indeed many of even the "well informed" Americans are not even aware that there has been a very loud international "Holocaust" controversy recently, because they are forced to get most of their information on world developments from the U.S. press, which sometimes gives readers the impression that Butz is the only author who has rejected or challenged central claims of the extermination legend.

There are important perspectives to be gained by viewing the controversy on an international scale. Permit me to say a few more words motivating the present focus on the controversy surrounding the Hoax rather than the Hoax itself.

A Simple Subject

One of my dilemmas is that, by writing a whole book on the Hoax, I may have suggested something that I did not wish to suggest, because there is an important point that I should perhaps have stressed. I wrote, but did not stress, that⁽²⁾

There are many considerations supporting (my thesis) and some are so simple that they may surprise the reader even further. The simplest valid reason for being skeptical about the extermination claim is also the simplest conceivable reason; at the end of the war they were still there.

The dilemma I am delineating is that, by generating much verbiage on this subject, I may give some the impression that it is a complex one. Therefore let me state emphatically that the great verbiage is required not because the subject is complicated but because public opinion has become distorted by the media's generation of many times that verbiage, generated over several decades; with the consequence that unusual and elaborate therapy is required. However it is very important that this select group not lose sight of the fact that the subject is quite simple, and that only a cultural illness has made the great efforts of the Revisionists necessary.

The elements in an effective expose of the Hoax are not many. The principal points are as follows.

The Jews were singled out for special persecution by Nazi Germany. Many were deprived of their property, conscripted for labor, or deported east during the war. The German documents do not speak of exterminations. The term "Final Solution" (*Endloesung*) meant the expulsion of the Jews from Europe, and the deportations to the east were a step toward that objective.

Documents published by the International Red Cross and the Vatican do not harmonize with the extermination claims, and the very well informed wartime Pope, Pius XII, is often castigated for not speaking up against exterminations of Jews.

Partially on account of general wartime conditions and partially as a consequence of the German measures against the Jews (e.g. crowding into ghettos), a large number of Jews

perished, but nothing near six million.

Published population statistics are quite meaningless, mainly because almost all of the Jews involved in the problem were East European (e.g. two or three million Polish Jews), but also because in the U.S.A. there has been no reliable count—the census does not treat this and the concept “Jew” was not admitted into the official records when a very large number entered the U.S. after the war. To the extent that a significant number of Jews might seem to be missing from some region they occupied before the war, they can to the best of our knowledge be accounted for in terms of the massive and well known postwar movements of Jews to the U.S., Palestine and other lands, and also in terms of their simply remaining in the Soviet Union where the Germans had put them, according to the German documents.

The evidence for the extermination allegations depends crucially on trials, such as the Nuremberg trials, held before courts that were for political reasons constrained to accept the basic truth of such allegations. Thus to many relevant defendants it seemed that the only possible defense strategy was to deny not the exterminations but only their personal responsibility for them (e.g. Ernst Kaltenbrunner or Adolf Eichmann).

The horrible scenes we found in the German camps in 1945 were the result of the total collapse, in the context of the total collapse of German industry and transport, of all German countermeasures against diseases, mainly typhus, that had plagued all German camps throughout the war. These German countermeasures had included periodic showers for all inmates and also extensive and periodic use of insecticides, such as Zyklon B, for disinfection purposes.

Concentration camp inmates were an important source of labor for the hard pressed wartime German economy, and the high death rate that prevailed in the camps throughout the war was considered “catastrophic”⁽³⁾ by the Germans. As a result of the high death rate, about 350,000, or perhaps 400,000, inmates died in the German camps during the war, some minority of that number being Jews.⁽⁴⁾

There were crematoria in all of the camps for the disposal

of the bodies of people who died there.

The camps in Germany are not even claimed to have been "extermination camps," except in occasional publications of a frankly sensationalistic nature. The so-called "extermination camps," such as Auschwitz, were all in Poland, and were captured by the Russians after having been evacuated in an orderly fashion by the Germans. The Russians found no horrible scenes comparable to those we later found in Germany, and no evidence of exterminations.

The "gas chambers" are fictitious and the best the bearers of the legend can do to argue their existence is to advance the ludicrous claim that the Zyklon did double duty in exterminating Jews as well as lice, or to misrepresent a shower or even an ordinary room as a "gas chamber." Another tactic is to confuse the concept of a "gas oven." All crematorium ovens are "gas ovens."

That is the basic structure of the Hoax.

Why a "Hoax"?

At this point it is convenient to remark on the title I chose for my book. In the controversy, one of the things that jolted some, even some who were otherwise favorably impressed by the book, was my use of the term "Hoax" to describe the received legend. Some felt that, whatever the truth of the legend, the term was not adequate or appropriate to the situation. Such a trivializing concept, it was thought, should not be applied to a legend that lives on the vast scale of the "Holocaust"—it struck some as comparable to criticizing Handel's *Messiah* as a "ditty."

Let me assure you that the choice of "Hoax" was calculated, and that today I am even more convinced that it was a felicitous choice, for the reason that the thing really is trivial. The term "Hoax" suggests something cheap and crude, and that is precisely what I wish to suggest. A term such as "myth," although correct and sometimes used by me, does not convey this important description of the nature of the evidence supporting the extermination claim.

The uncomfortable reaction to the term "Hoax" merely reflects the nature of the great popular delusion on this

subject. At one time some of the people who are addressing you here, such as Dr. Faurisson and myself, shared not only the popular belief in the truth of the legend but also the popular impression that its truth was beyond question—"as established as the Great Pyramid," as I wrote. However at some point we undertook an investigation and discovered, remarkably quickly, that beneath the legend's face of granite there stood feet of clay.

It is this focus on the feet of clay, that Revisionists have seen in the historical record, that creates a great psychological distance between the Revisionists and even many intelligent people, and sometimes causes the Revisionists to appear to be crusaders of some sort. Those who have not seen the feet of clay cannot have the degree of certainty that seems to accompany the Revisionists. I believe that perhaps this contrast between the apparent dignity of the received legend and the reality of its crude and contemptible foundations is the key point that must be developed in the psychological reorientation of people whom you wish to inform. Once such a psychological reorientation is accomplished, the rest is routine. The jolt that the word "Hoax" causes is a calculated initial step in this reorientation.

A Societal Problem

Another reason for the wish to focus on the controversy here is that it represents a distinct problem. That is, there is an historical problem, treated in my book, and there is also the problem of the societal status of the legend, the subject of my talk today. The former, the historical problem, is relatively simple in comparison to the latter, or perhaps I should say that I do not feel that I understand the societal status of the Hoax nearly as well as I understand the Hoax itself. However a couple of obvious features can be safely noted. For one thing, it is a case of media induced hysteria. For another, the political interests involved are not dead and gone, like those of World War I, but are as contemporary as tomorrow's headlines, for Israel is always in trouble, and will be in trouble as long as it exists as a Jewish state.

This situation has put historical scholarship into a dread-

ful situation, which can be seen more clearly if we consider the manner in which knowledge is almost always diffused in the “hard” sciences. There it is almost always the case that trained specialists, with appropriate credentials as professionals in the scientific area involved, make the initial revelations of new knowledge. These revelations are normally made first to colleagues and are formulated in the esoteric language of the specialty. Then, over some period of time, the new knowledge filters to general society, with the terms in which it is described undergoing in the process gradual simplification and popularization.

That is clearly not what has been happening in this “Holocaust” area. The non-specialist who has seen the feet of clay cannot get his most urgent and elementary questions answered by consulting the scholarly journals, for the simple reason that the societal and political conditions I have referred to have frightened the scholars away, and that is essentially the cultural illness I referred to earlier. It is not so much that the historians have had the wrong answers—they have not even confronted the questions, and the number of people outside of the historical profession, to whom that fact is painfully obvious, is at least literal myriads today. Imagine such a situation holding in physics.

Now one can understand the curiosity that so disturbs many people, that this is “a field completely dominated by non-historians,” as I wrote.⁽⁵⁾ Although the remark is no longer entirely true it is still largely the case that the people who have drawn the obvious conclusions from the feet of clay and have publicized their conclusions do not have backgrounds as historians—mine is in engineering. I am the first to concede that this is a sorry situation, but the situation would be even more sorry if nobody were asking questions about the so-called “Holocaust.” We can and should take considerable comfort from the fact that we have retained the cultural vitality to carry on here despite the default of the historians.

Another facet of this is the fact that, the normal channels for the flow of knowledge having been blocked, leadership in disseminating the Revisionist view of the Final Solution has

fallen to publications with special ideological orientations. For example the *Spotlight* in the U.S. and the *National Zeitung* in Germany are weekly newspapers that do not claim to be scholarly, but again we should take comfort from the fact that somebody has been beating the drum, for such widely read publications do nevertheless create pressures on the historians that make it more difficult for them to continue avoiding this subject.

They also serve to inform the general public and here we should take note of the requirements of Historical Revisionism, because I may be misunderstood by some here, and it may appear from my remarks that I am claiming that ideally such matters should be confined to scholarly journals and that the general public should not be bothered with them. I intend no such meaning, but it is true that there must be a distinction between the matters treated by scholars and those treated in the popular press.

The general public does not have the faculties or temperaments to treat knowledge in the ways of the specialists, so one must be prepared to accept something else for such purposes, and here it is useful to distinguish between an intolerable and a tolerable popular outlook. It would for example be intolerable if the populace believed the world to be flat. However, I suppose that for almost all practical purposes a belief that it is spherical would be tolerable, and that a concern for the macro and micro deviations from sphericity can be left to the relevant specialists.

A comparable situation holds in this "Holocaust" area, and most of the publications that have been propagating the Revisionist viewpoint on the Six Million have been doing a reasonably good job, both in terms of informing their readerships, given the noted constraints imposed by them, and in terms of generating pressures on the historians who might prefer to avoid the subject.

Development of the Controversy

Before the early Seventies there was only a relatively minor amount of publicly expressed questioning of the Holocaust legend. The most significant literature was the

work of the former Buchenwald inmate and French Resistance member Paul Rassinier, who died in 1967. However, in reflection of the fact that there existed little interest in the subject, English translations of the Rassinier books were not published until very recently, i.e. in the past four years.

Around 1972 or 1973 there was an international development, by its nature not noticed at the time, that remains fundamentally mysterious. What I am referring to is the fact that a number of people in several countries, virtually simultaneously and completely independently of each other (in fact each was not even aware of the existence of the others), resolved to question the received legend, in the manner that was appropriate to his own situation, and to publish his conclusions. Thies Christophersen's booklet *Die Auschwitz Luege*, based on his recollections of his own stay near Auschwitz during the war, and with an Introduction by Manfred Roeder, was published in Germany in 1973, and it was soon followed there by Dr. Wilhelm Staeglich's short article in the monthly *Nation Europa*, also based on his recollections of his wartime assignment near Auschwitz. The year 1973 also saw the appearance in the U.S. of Dr. Austin J. App's booklet *The Six Million Swindle*.

Richard Harwood's booklet *Did Six Million Really Die?* was published in Britain in the Spring of 1974, and later in the same year there was the uproar at the Sorbonne over a letter by Dr. Robert Faurisson, so both were at work on this subject in 1973 if not earlier. My work commenced in 1972 and my book was published in Britain in the Spring of 1976 and in German translation a year later.

In this review I have not mentioned every relevant publication but no value judgments should be made purely from the inclusion or exclusion of anything from the list. The purpose here is not to offer a bibliography, or a critique, but to discuss the development of the controversy.

These developments of the early and mid-Seventies initiated reactions and a controversy that still shows no signs of subsiding, as I think you are aware. In Germany, Roeder was successfully prosecuted for his Introduction to the Christophersen booklet,⁽⁶⁾ and Staeglich was punished with

a five year, twenty percent reduction of his pension as a retired judge.⁽⁷⁾ These acts of officially enforced censorship did not daunt any of these people. A new version of the Christophersen booklet was issued with an Introduction by Staeglich substituted for Roeder's, and Staeglich has recently published his fine book *Der Auschwitz Mythos* through the Grabert-Verlag, and he has also co-published a shorter work with Udo Walendy. The so-called liberal establishment in Germany has been in a dither over this lone courageous man, and it has been openly asked in its press "is it really so difficult to get this old and neo-Nazi?"⁽⁸⁾

Events unfolded differently in Britain, indeed in such a manner as to clearly suggest that questioning of the holy Six Million was not much longer to be restricted to an underground of any sort. In an astonishing development, the now famous Harwood booklet was favorably reviewed, by the well known author Colin Wilson, in the November 1974 issue of the influential monthly *Books and Bookmen*. A furious controversy, which lasted about six months, ensued in the "Letters" section of this magazine. I have elsewhere criticized the Harwood booklet and pointed out some serious errors in it.⁽⁹⁾ However it also has its virtues, and has been effective in stimulating questions, cerebration and discussion of its formerly taboo subject. It was banned in South Africa in 1976,⁽¹⁰⁾ and effectively banned in West Germany, in its German translation, in late 1978.

The Institute of Jewish Affairs in London published its quite vacuous article on my book in the November-December 1976 issue of its magazine *Patterns of Prejudice*. Around the same time there began at Northwestern University an uproar over my book that soon resulted in national and even international publicity. There was a long story in the *New York Times*, but the story misreported the title of the book as *Fabrication of a Hoax*.⁽¹¹⁾ I shall say a few more words about the fuss at Northwestern later.

In April 1977 I wrote to the magazine *Index on Censorship* (headquartered in London and affiliated with Amnesty International) to report to them the many acts of official censorship in this area, such as the events in Germany and South

Africa. *Index* has assumed the responsibility of merely reporting instances of censorship, usually without further comment. They replied to me in May 1977 that they "will put the question of whether or not to take it up to our editorial board." On my trip to Europe in the Summer of 1977 I visited their headquarters and was told the editorial board had not yet deliberated on the matter. I have heard no further word from them and I intend to write to them again soon to report new instances of censorship, which were not long in coming, for I was forbidden from speaking in Munich on 3 September 1977.⁽¹²⁾

Another development of 1977 was the commencement of the English language publishing operations of Ditlieb Felderer's excellent group in Sweden.⁽¹³⁾

March 1978 brought the tragedy of the assassination of the French historian Francois Duprat, allegedly by an Auschwitz "remembrance commando," for the offence of having denied the Six Million.⁽¹⁴⁾

Spring 1978 saw the U.S. airing of NBC's eight hour *Holocaust* monstrosity, with all the preliminary and post hoopla. The inanities and hysterics were repeated in Britain later in 1978 and in several European countries early in 1979. In Germany the airing of *Holocaust* was perfectly timed to influence the Bundestag's decision not to permit a statute of limitations to go into effect for "war crimes." I criticized *Holocaust* elsewhere and I shall not waste words on it here.⁽¹⁵⁾ I understand that it is to be shown again soon.

In the Summer of 1978 the Noontide Press edition of some of Rassinier's writings appeared.⁽¹⁶⁾ A year later Historical Review Press issued its English translation of Rassinier's Eichmann book.⁽¹⁷⁾

Late 1978 brought a significant escalation of the controversy in all senses. In October the German publisher Propylaeen issued Prof. Hellmut Diwald's massive *Geschichte der Deutschen* (History of the Germans). Propylaeen is an old firm, now owned by Axel Springer, which specializes in publishing books written by scholars but for an intelligent lay readership. On two pages Diwald said some things very much in harmony with things Revisionists of the

"Final Solution" have said, and of course the clamor of the Establishment's spokesmen was deafening. Golo Mann wrote that "these two pages ... are the most monstrous that I have had to read in a German book since 1945"⁽¹⁸⁾ and the publisher responded to the clamor by stopping the sale of the first edition and substituting a new edition with the two offending pages hastily rewritten, in a style I am assured is not Diwald's, in order to conform to the usual line. Axel Springer further promised publicly, in words I cannot imagine coming from a U.S. publisher under any circumstances, that this was only the beginning of the rewriting of the book, and that by Fall 1979 the book would be "not recognizable."⁽¹⁹⁾

The original two pages that Diwald had published were not particularly significant in themselves; relatively little was said. There are however two points of major significance to note. First, Diwald does not lack credentials as an historian. He is a history professor at the Friedrich-Alexander University in Erlangen and has been well known in the historical profession since taking his doctorate under the German-Jewish historian Hans-Joachim Schoeps more than two decades ago. Second, the fact of the panic rewriting of the two pages, as a result of public pressure, definitively establishes points that should be made when people ask such questions as "why do even the Germans concede the reality of the six million murders?" or "why do the historians concede them?" The market in ideas in this area is not a free one. Throughout the world, there are at least informal and unofficial barriers to free expression and discussion.

In some countries, especially in Germany, there are also formal and legally enforced barriers. That fact has already been noted here, but late 1978 saw the initiation in Germany of a great new wave of repression. In that country there exists the concept of "youth-menacing literature" (*jugendgefaehrdende Schriften*). It is something like the "X rating" concept in the U.S.A. except that its application is supervised by the government and not almost entirely restricted to pornography. In theory, the law is supposed to prevent only the availability of things to youth, but when

non-pornographic matter goes on the list, the practical effect is to ban it, for the law specifies that listed literature may not be advertized or sold to private parties by mail. It can still be sold in bookstores, subject to certain restrictions, but with the exception of the Diwald book the literature that has been discussed here has never been stocked by regular bookstores in Germany anyway.

Late 1978 marked the beginning of an obviously systematic campaign in West Germany to put much of the literature I have told you about on the list of youth-menacing literature. The first was the German translation of the Harwood booklet, and the German translation of my book, entitled *Der Jahrhundertbetrug*, went onto the list in May 1979.⁽²⁰⁾ There is also a move against the Staeglich book which is too recent to discuss further here. Such developments in the official area in Germany, together with developments in the unofficial area, such as the Diwald affair, answer conclusively the question of why even the West Germans concede the reality of the "exterminations." The system that we see there after the Second World War gives them no other choice.

Almost simultaneously with these events in Germany, things were happening in France. In late October 1978 *l'Express*, a magazine comparable to *Newsweek*, published an interview with Louis Darquier de Pellepoix, who had been commissioner for Jewish affairs in the Vichy government during the German occupation, and who has lived in Spain since the war. Darquier's generally unrepentant attitude, plus his claim that the only creatures gassed at Auschwitz had been lice, set off a French uproar virtually coincident with the one around Diwald on the other side of the Rhine. Most significantly for our interests, the spotlight then turned on Robert Faurisson, who was then teaching at the University of Lyon-2, and who had been almost forgotten since the relatively minor flap when he was at the Sorbonne in 1974. The disorders on the part of some of the students led to Faurisson's suspension from his teaching duties, a suspension that is still in effect, but another result of all this attention to Faurisson's supposedly outrageous views was that *Le Monde*, the French equivalent of the *New York Times*, saw

itself obligated, much against its wishes, to give him space in which to express these views. It is true that *Le Monde* gave the other side much more space, but an important barrier had been broken, at least in France, and I am told that today there are a lot of questions being openly asked in that country whose expression would have been inconceivable only a year ago.⁽²¹⁾

As a consequence of the publicity in France, Faurisson was able to participate in a three hour debate on Italian language Swiss TV on 17 April 1979. I am told that the program generated enormous interest, that most impartial observers thought Faurisson had won the debate, and that the whole thing was rebroadcast on 6 May. As a result of the TV debate, a long interview with Faurisson was published in the August issue of the Italian magazine *Storia Illustrata*; this interview is by far the most instructive material on the "Holocaust" subject to be published, to date, in an "Establishment" magazine or newspaper.

At the height of the Diwald and Faurisson controversies in Europe, another one broke out in Australia. John Bennett, a Melbourne civil liberties lawyer, had sent copies of my book to several Melbourne academics, together with a memo by him summarizing what seemed to him to be some of the principal arguments in support of the thesis of the book, and inviting critical comment (I understand that to date, despite the publicity there, almost no such comment has been forthcoming). Neither the memo nor anything else Bennett had written on the subject had been intended for publication, but one weekly newspaper got a copy of the memo somehow and published it, igniting a controversy that lasted several months.⁽²²⁾

In these controversies the guardians of the legend have said very little of intellectual content. It has, with only rare exceptions, been all name-calling—"anti-semitic," "neo-Nazi," etc. So here are a few people who have lived well up to or into middle age without it ever having occurred to anybody to call them such things, and who are now so belatedly assaulted with these political cuss words just because they asked questions about the Six Million.

There was another important development early in 1979 and it came, oddly, from the CIA. Two photointerpreters released their study of some aerial reconnaissance photographs of Auschwitz that the U.S. made in 1944, when Auschwitz was of strategic interest as an oil target. Despite the publicity and even an historian's claims that the photographs provided some sort of evidence of exterminations, there was no such evidence in the photographs.⁽²³⁾ What was to be found in the photographs was on crucial points exactly what was predicted in my book, where it was shown that such photographs must exist, although I had not seen them.⁽²⁴⁾

Negative Reactions in Academics

I have suggested that the negative reactions to the Revisionists of the "Final Solution" have been on the whole emotional, and I made no distinction between reactions of professional scholars and laymen. This was no oversight. I am sad to report that to an extent that stunned me the reactions of very many scholars have been what one might have expected from a hyperemotional Jewish grandmother. In the early stages of the public reactions to my book one Prof. Wolfe of New York University made a fool of himself by writing to the *New York Times* that Northwestern University should bring me up on charges of "academic incompetence" and "moral turpitude" for authoring and publishing the book whose title, he reported in his letter, was "*Fabrication of a Hoax*." Clearly he had seen the *New York Times* story about the book, which reported an incorrect title, and he had not seen the book itself.⁽²⁵⁾

That was an extreme case but it is still true that scholars who should know better have made a lot of noises while saying almost nothing of substance. In all of the professorial criticism of my book at Northwestern, the only point of historical weight that was raised against it, and that reached me, was that the published population statistics are in conflict with my claims. That fact is mentioned and discussed in the first chapter of my book.

The History Department at Northwestern supposedly un-

dertook to sponsor a series of lectures entitled "Dimensions of the Holocaust," but then in his introductory remarks the Chairman of the Department gave the show away by thanking the Hillel Foundation for rounding up the speakers for the affair. The University shortly later published the lectures in a booklet that is presumably still available.

There was another instructive development at Northwestern. There was published in the student newspaper a full page advertisement, sponsored by the Hillel Foundation and bearing a statement of "condemnation" signed by about half of the faculty.⁽²⁶⁾ There is no need to reproduce the text here. The statement mentioned "the murder of over eleven million people, among them six million Jews, by Nazi Germany," and I think the most interesting feature of this is not the six million Jews but the five million or more others, who seem to have been added to the propaganda both rather recently and rather arbitrarily, although it is said that so-called "Nazi-hunter" Simon Wiesenthal has used the figure for some time.⁽²⁷⁾

There is apparently some specific propaganda point served by the five million Gentiles. Wiesenthal claims that "one of the biggest mistakes made on the side of the Jews" has been to emphasize only the six million Jews and not the others, with the result that Jews "lost many friends." I must confess that I do not see the point at all, but apparently it has been decided to toss the five million Gentiles into the propaganda on at least selected occasions.

To return to the statement of condemnation that was signed by so many faculty members at Northwestern, there is clearly something graver involved here than mere conformity to a doctrine or established myth, for it is a certainty that the vast majority of the signers had never heard of the five million *goyim* until they were confronted with the statement to sign. Their subscription was not therefore based on mere unquestioning acceptance of a familiar historical claim. It was based on considerations even more baleful to an academic environment. I will not explore the point further here, but it is easy to get the dismal impression that many would have signed almost anything related to the controversy, provided the Hillel Foundation wished it signed.

It is dismaying to report such behavior on the part of those to whom society has entrusted the custody of its affairs of the intellect. However there are at least some indications that it is being realized that a more serious treatment of my book, if only to attempt to discredit it, is required. It has recently been said that "Butz might succeed in delivering ammunition to more 'Revisionists' of the Final Solution. Here lies the danger. Butz should be unmasked, not ignored."⁽²⁸⁾

Conclusions

You can see the gist of the conclusions I am going to draw from this account of the development of the controversy. What I have described to you has been a process whereby a thesis has emerged from the underground, to which it had been assigned both on account of political pressures and on account of its seeming implausibility (given the decades of propaganda), into the light of day where it is being discussed and argued in Establishment publications throughout the world. It is still a minority thesis, but the trend in favor of the Revisionists is obvious to anybody who is not willfully blind.

The Revisionists of the Final Solution, a handful of lone individuals of very meager resources, have been successful far beyond their expectations—at least I did not expect things to unfold so rapidly—and this cannot be explained entirely in terms of the quality of their efforts. It can only be explained in terms of society's being receptive to such views at this point in history. The development that I have outlined here has now gone so far that I now believe it is almost irrelevant what I and my present Revisionist colleagues do, or what happens to us.

To see the reason for this one need only return to one of my earliest points: this is a simple subject. The almost universal delusions have existed not because of the complexities of the subject but because of political factors in Western society. A corollary of the simplicity of the Hoax is that it only need be questioned and discussed, in a context free of intimidation and hysteria, for the psychological reorientation spoken of earlier to be accomplished, the shattering of the delusions following in due course. That point has for all practical

purposes been reached or soon will be reached.

I shall make an observation that may seem harsh. The Revisionists of the "Holocaust" have been, to put it bluntly, victims of multifarious persecution. You know only a part of it—the part that appears in the newspapers, such as the book bannings in Germany or Faurisson's suspension at the University of Lyon-2. The other part, the more personal part, is at most only hinted at in the newspapers, is generally not known to you, and we shall not bother you with details of such painful things, but let me assure you they exist. I therefore am fully cognizant that it is harsh of me to make this observation: we should greet the fact of the persecutions, for they are symptomatic of success, and even the victims should be as elated over them as is psychologically possible in the grim personal circumstances they are in.

Sometimes it is said that the Revisionist Holocaust thesis is comparable to claiming that the world is flat, but note that nobody bothers the flat earth people. It is not rough to go up against the whole world with no chance of winning, but it is very rough to go up against it with some chance of winning. That is what the Revisionists of the Final Solution did, and that is the reason for the persecutions, but the persecutions are too late and in vain, for as I just noted it is almost irrelevant at this point what happens to today's "Holocaust" Revisionists. The present inertia of the controversy has the weight to bring down the Hoax even without their personal participation, and deliver these mendacious and pernicious yarns into the trash can of shattered hoaxes.

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The remark should not be misinterpreted as a claim that the number of Jews who perished was some minority of 350,000. Many more died outside of the concentration camps, from diseases in ghettos, in occasional pogroms, and in other commonplace and uncommonplace ways. The number is not known.

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The Mechanics of Gassing

Dr. Robert Faurisson

Among all those who make statements, speeches or use sentences in which the expression "gas chamber" appears, how many of those people actually know what they are talking about? It has not taken me very long to realize that many people commit one of the most glaring errors. These people imagine a "gas chamber" as being similar to a mere bedroom under the door of which a household gas is released. These people forget that an execution by gas is by definition profoundly different from a simple suicidal or accidental asphyxiation. In the case of an execution, one must carefully avoid all risk of illness, poisoning or death for the executioner and his crew. Such a risk is to be avoided before, during and after the execution. The technical difficulties implied herein are considerable. I was most anxious to know how domestic minks were gassed, how foxes were gassed in foxholes, and how in the U.S. a person who was sentenced to death was executed by gassing. I have found that, in the vast majority of cases, hydrocyanic acid was used for such purposes. This was precisely the same gas which the Germans used to fumigate their barracks. It was also with this gas that they allegedly killed groups of individuals as well as great masses of people. I have therefore studied this gas. I wanted to know its use in Germany and in France. I have reviewed ministerial documents governing the use of this highly toxic product. I had the good fortune of discovering some documents on Zyklon B and hydrocyanic acid which had been gathered by the Allies in the German industrial archives at Nuremberg.

Then, with greater scrutiny I re-examined certain statements and confessions which had been made in German and Allied courts concerning the use of Zyklon B for putting prisoners to death, and I was shocked. And now, you in turn will also be shocked. I will first read to you the statement or confession of Rudolf Höss. Then, I will tell you the results of my research, purely physical, on hydrocyanic acid and Zyklon B. (Please bear in mind R. Höss was one of the three successive commanding officers at Auschwitz; all three of whom were detained and interrogated by the Allies. Only Höss left a confession, for which we are indebted to his Polish jailers.)

In this confession, the description of the actual gassing is remarkably short and vague. However, it is essential to realize that all those others who claim to have been present at this sort of an operation are also vague and brief and that their statements are full of contradictions on certain points. Rudolf Höss writes, "Half an hour after having released the gas, we would open the door and turn on the fan. We would immediately begin to remove the bodies." I call your attention to the word "immediately"; in German the word is *sofort*. Höss then adds that the crew in charge of handling and removing 2,000 bodies from the "gas chamber" and transporting them to the crematory ovens did so while "eating or smoking"; therefore, if I understand correctly, these duties were all performed without gas masks. Such a description runs counter to all common sense. It implies that it is possible to enter an area saturated with hydrocyanic acid without taking any precautionary measures in the barehanded handling of 2,000 cyanided cadavers which were probably still contaminated with the fatal gas. The hair (which was supposedly clipped after the operation) was undoubtedly impregnated with the gas. The mucous membranes would have been impregnated also. Air pockets between the bodies which were supposedly heaped one on top of the other would have been filled with the gas. What kind of superpowerful fan is able to instantly disperse so much gas drifting through the air and hidden in air pockets?

Even if such a fan had existed, it would have been necessary to perform a test for the detection of any remaining hydrocyanic acid and to develop a procedure for informing the crew that the fan had actually fulfilled its function and that the room was safe. Now, it is abundantly clear from Höss's description that the fan in question must have been endowed with magical powers in order to be able to disperse all of the gas with such flawless performance so that there was no cause for concern or need for verification of the absence of the gas!

What mere common sense suggested is now confirmed by the technical documents concerning Zyklon B and its usage. In order to fumigate a barrack, the Germans were constrained by numerous precautionary measures: specially trained teams which were licensed only after an internship at a Zyklon B manufacturing plant; special materials including especially the "J" filters which when used in gas masks were capable of protecting an individual under the most rigorous toxic conditions; evacuations of all surrounding barracks; warnings posted in several languages and bearing a skull and cross-bones; a meticulous examination of the site to be fumigated in order to locate and seal any fissures or openings; the sealing of any chimneys or airshafts and the removal of keys from doors. The cans of Zyklon B were opened at the site itself. After the gas had apparently killed all the vermin, the most critical operation would begin: this was the ventilation of the site. Sentries were to be stationed at a certain distance from all doors and windows, their backs to the wind, in order to prevent the approach of all persons. The specially trained crew equipped with gas masks would then enter the building and unclog the chimneys and cracks, and open the windows. This operation completed, they had to go outside again, remove their masks and breathe freely for ten minutes. They had to put their masks on again to re-enter the building and perform the next step. Once all of this work was completed, it was still necessary to wait TWENTY hours. Actually, because Zyklon B was "difficult to ventilate, since it adheres strongly to surfaces," the dispersion of the gas

required a long natural ventilation. This was especially important when great volumes of the gas were employed as in the case of a barrack containing more than one floor. (When Zyklon B was used in an autoclave with a total volume of only 10 cubic meters, ventilation (forced or artificially) was still necessary.) After twenty hours had elapsed, the crew would return with their masks on. They would then verify by means of a paper test (the paper would turn blue in the presence of hydrocyanic acid) as to whether or not the site was indeed again fit for human habitation. And so we see that a site which had been gassed was not safely accessible until a minimum of 21 hours had elapsed. As far as French legislation is concerned, the minimum is set at 24 hours.

It becomes, therefore, apparent that in the absence of a magical fan capable of instantly expelling a gas that is "difficult to ventilate, since it adheres strongly to surfaces," the "human slaughterhouse" called a "gas chamber" would have been inaccessible for nearly a full day. Its walls, floors, ceiling would have retained portions of a gas which was highly poisonous to man. And what about the bodies? These cadavers could have been nothing less than saturated with the gas, just as the cushions, mattresses and blankets discussed in the same technical document on the use of Zyklon B would have been saturated also. These mattresses, etc., had to be taken out of doors to be aired and beaten for an hour under dry atmospheric conditions and for two hours when the weather was humid. When this was accomplished, these items were then heaped together and beaten again if the paper test revealed any further presence of hydrocyanic acid.

Hydrocyanic acid is both inflammable and explosive. How could it then have been used in close proximity to the entrance of crematory ovens? How could one have entered the "gas chamber" while smoking?

I have not yet even touched upon the subject of the superabundance of technical and physical impossibilities which become apparent upon an actual examination of the site and the dimensions of the supposed "gas chambers" at Auschwitz and Auschwitz-Birkenau. Moreover, just as an

inquisitive fact-finder of the Polish museum may discover, these chambers were in reality nothing more than "cold storage rooms" (mortuaries) and were typical of such rooms both in lay-out as well as size. The supposed "gas chamber" of Krema II at Birkenau, of which there remains only a ruin, was in fact a morgue, located below ground in order to protect it from heat and measuring 30 meters in length and 7 meters in width (two meters on either side for cadavers and 3 meters down the center to allow for the movement of wagons). The door, the passageways, the freight lift (which measured only 2.10 meters by 1.35 meters) which led to the crematory chamber were all of Lilliputian dimensions in comparison to the insinuations of Höss's account. According to Höss, the gas chamber could easily accommodate 2,000 standing victims, but had a capacity of 3,000. Can you imagine that? Three thousand people crammed into a space of 210 square meters. In other words, to make a comparison, 286 people standing in a room measuring 5 meters by 4 meters! Do not be deceived into believing that before their retreat the Germans blew up the "gas chambers" and crematory ovens to conceal any trace of their alleged crimes. If one wishes to obliterate all trace of an installation which would be intrinsically quite sophisticated, it must be scrupulously dismantled from top to bottom so that there remains not one shred of incriminating evidence. Destruction by means of demolition would have been ingenuous. If explosives had been employed, mere removal of the concrete blocks would still have left this or that telltale sign. As a matter of fact, Poles of the present day Auschwitz museum have reconstructed the remains of some "Kremas" (meaning, in reality, reconstructions of crematoria and supposed "gas chamber"). However, all of the artifacts shown to tourists attest to the existence of crematory ovens rather than to anything else.

The real gas chambers, such as those created in 1924 and developed by the Americans around 1936-1938 offer some idea of the inherent complexity of such a method of execution. The Americans, for one thing, only gas one prisoner at a time normally (some gas chambers exist, however, which are

equipped with two seats for the execution of two brothers, for example). The prisoner is totally immobilized. He is poisoned by the hydrocyanic acid (actually by the dropping of sodium cyanide pellets into a container of sulfuric acid and distilled water which results in release of hydrocyanic acid gas). Within approximately 40 seconds, the prisoner dozes off, and in a few minutes he dies. Apparently, the gas causes no discomfort. As in the case of Zyklon B, it is the dispersion of the gas which causes problems. Natural ventilation for 24 hours is not possible in this case. Obviously, the location of the site of execution precludes such ventilation without seriously endangering the guards as well as other prison inmates. What, then, is the best course of action with a gas which poses such difficult problems of ventilation? The solution is to transform the acidic vapors into a solid salt which can then be flushed out with water. For this purpose, ammonia vapors which are basic are used to react with the acid vapors to form the salt by chemical reaction. When the hydrocyanic acid has all but vanished, a warning signal would alert the attending physician and his aides who are located on the opposite side of a glass barrier. The warning signal is phenolphthalein. It is arranged in containers located at various places in the chamber and turns from pink to purple in the absence of hydrocyanic acid. Once the absence of the poison is indicated and once an arrangement of fans draws the ammonia fumes out through an exhaust vent, the physician and his assistants enter the chamber wearing gas masks. Rubber gloves are used to protect the hands. The doctor ruffles through the convict's hair so as to brush out any residual hydrocyanic acid. Only after a full hour has elapsed may a guard enter the chamber. The convict's body is then washed very carefully and the room is hosed down. The ammonia gas has by this time been expelled via a high chimney stack above the prison. Because of the danger to guards who are normally stationed in the prison watch towers, in some prisons the guards are required to leave their post during such an execution. I will just mention the other requirements for a completely air-tight gas chamber such as the need for locks, "Herculite" glass barriers of considerable

thickness (because of the risk of implosion since a vacuum has to be made) of consider, a vacuum system, mercury valves, etc.

A gassing is not an improvisation. If the Germans had decided to gas millions of people, a complete overhaul of some very formidable machinery would have been absolutely essential. A general order, instructions, studies, commands and plans would surely have been necessary also. Such items have never been found. Meetings of experts would have been necessary: of architects, chemists, doctors, and experts in a wide range of technical fields. Disbursements and allocations of funds would have been necessary. Had this occurred in a state such as the Third Reich, a wealth of evidence would surely have survived. We know, for example, down to the pfennig the cost of the kennel at Auschwitz and of the bay trees which were ordered for the nurseries. Orders for projects would have been issued. Civilian workers and engineers would not have been permitted to mingle with the inmates. Passes would not have been granted to Germans in the camp, and their family members would not have had visiting rights. Above all, the prisoners who had served their sentences would not have been released and permitted to return to their respective countries: that well guarded secret among historians was revealed to us several years ago in an article by Louis De Jong, Director of the Institute of World War II History of Amsterdam. Moreover, in the United States the recent publication of aerial photographs of Auschwitz deals a death blow to the extermination fable: even in the summer of 1944 at the height of the influx of Hungarian Jews, there is no indication of any human pyre or throng of prisoners near the crematorium (but an open gate and a landscaped area are clearly visible) and there is no suspicious smoke (although the smoke stacks of the crematoria reportedly spewed forth and flames continuously that were visible from a distance of several kilometers both day and night).

I will conclude with a comment on what I regard as the criterion of false evidence regarding the gas chambers. I have noticed that all of these statements, vague and inconsistent

as they are, concur on at least one point: the crew responsible for removing the bodies from the "Gas chamber" entered the site either "immediately" or a "few moments" after the deaths of the victims. I contend that this point alone constitutes the cornerstone of the false evidence, because this is a physical impossibility. If you encounter a person who believes in the existence of the "gas chambers," ask him how, in his opinion, the thousands of cadavers were removed to make room for the next batch.

NOTE:

Due to the pressure of time, we regret that Dr. Faurisson's article is published here without footnotes or references. This was because Dr. Faurisson wishes both the references and their translation to be scrupulously accurate. The references and notes will be published at a later date. Readers who wish to study the U.S. prison "Gas Chamber Procedure Check Sheet" should refer to *The Spotlight* newspaper (300 Independence Avenue South-East, Washington, D.C. 20003) of 24 December 1979.

Hidden Aspects of the Katyn Massacre

“The Lost 10,000”

Louis FitzGibbon

In his magnum opus, *Gulag Archipelago* Solzhenitsyn says:

“They took those who were too independent, too influential, too noteworthy; they took particularly many Poles from former Polish provinces. (It was then that ill-fated Katyn was filled up; and then too that in the northern camps they stockpiled fodder for the future army of Sikorski and Anders)”.

But ‘Katyn’ is a collective word used to embrace not only those 4,500 found in the forest of that name, but a further 10,000 murdered at the same time. These were the men imprisoned at Starobielsk Camp (about 4,000) and at Ostashkow Camp (about 6,000). It is customary to refer to them briefly as “the other 10,000—whose whereabouts have remained a mystery.” But 10,000 murdered prisoners cannot be dismissed in so short a sentence. This figure represents perhaps the total population of a sizeable town or, if seen as an army advancing across the plain it would appear a mighty host indeed. One thing is certain: just as no word ever came from the 4,500 Poles in Kozielsk camp after May 1940, so too was nothing again heard after that date from the 4,000 in Starobielsk camp, nor from the 6,000 in Ostashkow camp. They could not just vanish, and their bodies must be somewhere. But where?

At this point it is interesting to note that when the Germans first uncovered the corpses in Katyn forest they gave out that they had found 11,000. They did this for propaganda purposes and later amended the figure to the true one of 4,254. However, the Soviets also used the figure of 11,000 when trying to pin Katyn on Herman Goering at Nuremberg, but

there was a far more cynical reason. After all the Soviets knew the true figure as they had carried out the massacre. But they quoted 11,000 at Nuremberg in an effort to smudge the truth and somehow 'loose' the victims from Starobielsk and Ostashkow. As most people now know the Soviet accusation about Katyn fell to the ground and it is a matter for international shame that the whole subject was dropped and no mention of Katyn appears in the final judgement of the Nuremberg trials. So in this strange way some 10,000 men were seemingly made to disappear as if they had never existed at all. It is for that reason that I have entitled this lecture: "The Lost 10,000."

No Historical Review would be complete until every effort has been made to unravel this man-made mystery, compounded as it is by the cowardice of the international community in creating the "cover-up" which has banned the whole subject of Katyn from the pages of readily available records. But in the very name of humanity these lost men must be found; the manner of their passing must be recorded and proclaimed, and they must be given back their rightful places in the annals of time. To achieve this should be a solemn duty with any positive and sincere research body in the name of Truth as well as in the name of Compassion.

Now I have said that most of the prisoners from Kozielsk Camp were murdered in Katyn forest; in fact the number of corpses was 4,254 + 1 making 4,255. It is known that 245 were capriciously spared so that we arrive at the correct number originally imprisoned in that camp, which was 4,500. We must now consider the numbers spared from the other two camps, and they are as follows:

From Ostashkow Camp124
From Starobielsk Camp79

Thus of the 6,500 originally imprisoned in Ostashkow Camp 6,376 were murdered, and of the 3,920 originally imprisoned in Starobielsk Camp, 3,841 were murdered. If we now add these last two totals of victims together we arrive at a figure of 10,217—and that is the matter we are considering today.

10,217 Polish prisoners each individually shot in the back of the head by the Soviet NKVD in the Spring of 1940. Remember also that the Russian attack upon Poland of 17 September 1939 was all over by 28 September in that year, and recall that the Germans did not attack the Soviet Union until June of 1941. Spring 1940 was, therefore, 'peacetime' in Russia—and this makes the massacre all the more cold-blooded and calculated. But it was, as we know, a deliberate attempt to cut off the flower of Poland by liquidating the leaders so as to leave the remainder of the population rudderless. Such an act is known by no other name than Genocide! In this case not only unpunished, but also unmentioned! We must now return to the two camps at Starobielsk and Ostashkow as being the last places known for certain in connection with the "lost 10,000."

On 5 April 1940 the senior Polish officer at Starobielsk was a Major Niewiarowski and at 9:00 a.m. on that day the Soviet camp commander Lt. Colonel Boreshkov, with Kirshov, the political commissar, called on Niewiarowski and told him that the camp was being wound up and that on the same day the first batch of officer-prisoners numbering 195 was to leave.

"Where to?" asked Major Niewiarowski.

"Where ... ?" Boreshkov drawled his answer, "Home! To your own homes. You will be sent first to transit camps, and then—to where you came from; to your wives." Then he laughed. And from then on, transports were sent out daily after roll-calls in Block 20. The daily groups varied from 60 to 240 persons. One day while all this was going on a Lt. Mlynarski asked Boreshkov: "Why do you send us away in groups of 240 at the most? Having brought us all here in thousands, you could surely send us back the same way?"

"We can't," he replied. "The whole world is at war. We have to be ready too. We cannot spare the transport."

On 26 April the transports were stopped until 2 May when again a certain number were sent off. There was another delay until 8, 11 and 12 May on which days the last transports left Starobielsk camp, and it had been noted that each daily group had been selected from many different prison blocks and never included groups of friends but in total

comprised men unknown to each other. This was brought to the notice of the Camp Commander who always replied to the effect that it did not matter as all the prisoners would meet up again in the transit camps. It appears that on 25 April one group of 63 was herded into railway trucks and sent to Voroshilovgrad and from there to Kharkov, where the train was held up. One of the prisoners managed to poke his head through a gap in the door and speak to a railway worker who was tapping the wheels with a hammer.

"Comrade," whispered the prisoner, "is this Kharkov?"

"Da—Yes, Kharkov. Prepare to leave the train. This is where all 'yours' are unloaded and sent further in vehicles."

"Where to?" asked the prisoner.

The railway worker shrugged his shoulders, spat between the wheels and said no more.

Sometimes in history disjointed snippets of information drift in like flotsam, and one such is a report that when the Germans were later being driven back from the Kharkov area Russian shells were bursting north of the town. It is said that one barrage of exploding shells caused "corpses to fly in the air, as if from some burial ground." There is no further corroboration to this item.

It is now time to turn to the camp at Ostashkow which was in a disused monastery in the middle of a lake, joined to the mainland by a bridge. From there too, after 4 April 1940, groups of prisoners were formed and similarly assured that they were being sent home. We have seen that 124 were capriciously spared of the total 6,500. Where did the rest go? Senior Constable of the Polish Police Forces, A. Woronecki, related a story of a conversation he had with one of the camp guards who, in exchange for a pinch of foul black Soviet tobacco, agreed to "let the secret out."

"You will never see your comrades again...."

"Why—where are they?"

"It isn't true that they are sent home. Neither were they sent to labor camps."

"Well, then ... what is the truth?"

The guard smoothed out a scrap of newspaper, inserted the

tobacco, and rolled a cigarette. He inhaled the first puff and said:

"They have drowned them all...."

Military Police Sergeant J.B. who was also a prisoner at Ostashkow, confirmed everything related by others—the prisoner transports always comprised groups of between 60 and 300 men. One day he wandered into the camp bakery where he was on friendly terms with Nikityn, the chief baker.

"Where are they sending us? Do you know?"

"Na sievier, braktu (To the north, my friend). They are sending you somewhere to the North" answered Nikityn.

On 28 April 1940 this Sergeant was in a group of 300 leaving the camp. And they went northwards along the Leningrad line. At Bologoye, his truck with others was detached and sent off in the direction of Rhzev, while the remainder could be seen still standing at Bologoye..

So here, at least, are two place names: Kharkov and Bologoye. We are, perhaps, getting closer to the solution. It must now be recalled that after the German attack on Russia of 1941 the Soviets were rolled back almost to the gates of Moscow and, in desperation, sought everywhere and anyhow to find the means to halt the advances of the Wehrmacht. One such solution was to form an army from the 1½ million Poles they had fed into the Gulag Archipelago. This army, under the command of General Anders, had come together as Poles dragged themselves across Siberia to join. They came from all parts of Russia—wearied, suffering from dysentery and emaciated from their sufferings. But all were private soldiers; the officers were missing! General Anders set up a special office to try and trace these officers, and it was in that office that a list of the missing was compiled.

On 26 April 1943, a woman named Katarzyna Gaszicka, reported to the office. She was the wife of one of the missing officers, and she had this to say:

In June 1941, among a crowd of 4,000 men and women all deported from Poland, I was shipped over the White Sea. We were sailing from Arkangel to the estuary of the river Peczora. They were sending us for further slave labor and misery, and I was sitting on the deck of the barge. I felt a bitter yearning to

be free; to return to Poland, and to see my husband again—I began to cry. This attracted the attention of a young Russian soldier who came over and asked me what was the matter, to which I replied:

“My fate. Is it also forbidden in your country to cry? I am crying also over my husband's fate.”

“And who was he?”

“A Captain.”

The Bolshevik burst into scornful laughter.

“Your tears won't help him anymore. All your officers were drowned here. In this very sea.” Then he cruelly told me that he himself had taken part in the convoy which had transported about 7,000 people, mostly Polish officers and members of the Polish police. They had been towed out in two barges which were later cut adrift and sunk. “All went straight to the bottom.” He went away, but another Russian, not a soldier but a barge crewman, came to me. He tried to say something comforting and ended:

“It is true what you have just heard. I also saw it with my own eyes. The barge crew was taken off into the towing ship. The barges had been pierced through. It was an awful sight. No one could have saved himself.”

This theory of the prisoners from Ostashkow being drowned in the White Sea is the one which most Poles know, and which many believe. The train route to the White Sea leads from Ostashkow through Bologoye. But it was also known that many thousands of Poles had been sent North, all to work as slave laborers on the new railway system, and they had not been officers. Indeed many of these private soldiers found their way back to join General Anders' Army.

Logically this theory of drowning in the White Sea does not stand up. The liquidation of the three camps at Kozielsk, Starobielsk and Ostashkow was centrally planned, and as we know, the inmates of Kozielsk were taken to the nearest conveniently secret place, and there shot—at Katyn. Further, evidence and commonsense points to the fact that it would be militarily better to take the prisoners by train to a railway station nearest to the place of execution and transport them thence by automobile or truck. To take many thousands of prisoners hundreds of miles to the White Sea was to risk escapes and the operation being witnessed by too many of the local population. However the transport of the prisoners

from Starobielsk camp to Kharkov by train does fit in with the Katyn plan and thus there is reason to suppose that the Ostashkow prisoners were dealt with in a similar way—meaning that they were taken by train to Bologoye and thence by diesel truck to some nearby wood for extermination.

This is as far as speculation amongst Poles of my acquaintance goes—10,000 men buried; piles of corpses, one above another, compressed into a liquifying mass of putrefaction, just as at Katyn—but over twice as many. The mind is stunned at the thought of these two mass-burial places, probably alike in every way to the mass graves at Katyn. Men with bullet holes in the backs of their heads—some with their hands tied; some with sawdust stuffed into their mouths to prevent them crying out. A scene of horror and satanic purpose!

But there was another clue. On 14 May 1962 Congressman Derwinsky made a significant speech in the House of Representatives in which he tried to establish a special House Committee on Captive Nations and used as his main argument the Katyn case and the findings of the Select Committee of 1952. He referred to a resolution passed in 1949 by the National Council of the Polish Republic on the motion of the Polish Government-in-Exile. This resolution expressed gratification that the initiative for an independent investigation of the Katyn massacre had been undertaken in the United States, and expressed confidence that:

“people with sufficient moral strength would be found in the free world, able to bear the burden of struggle for the truth and to wage this struggle victoriously.”

He told Congress how the Soviets had refused to take part in the Select Committee of 1952 and quoted their Memorandum dated 29 February 1952:

“The question of the Katyn crime had been investigated in 1944 by an official commission, and it was established that the Katyn case was the work of Hitlerite criminals, as was made public in the press on 26 January 1944. For 8 years the Government of the United States did not raise any objections to such conclusion of the Commission until recently.”

Congressman Derwinsky went on to quote the words of

Representative Madden who, in 1952, addressed a mass meeting of Poles in London and, *inter alia*, said:

"Katyn is not only a Polish issue, but one that affects the conscience of the entire civilized world being at the same time a threat to this world."

Continuing his speech, Congressman Derwinsky then made a statement of great significance, albeit that it was somehow not singled out for special attention at the time. He referred to the publication in 1957 of a Secret Soviet document in a German weekly periodical. Giving the date of the document as 10 June 1940, it was said to contain details of how the three camps (Kozielsk, Starobielsk and Ostashkow) were wound up, and thus contained the solution to the mystery which has bothered so many, and which we are discussing today, namely the whereabouts of "the other 10,000" who were not found in the death-pits of Katyn.

In 1974 I was actively engaged, as Hon. Secretary, on the work of the Katyn Memorial Fund, and thus was once more contemplating the whole ghastly story. Not for the first time I was filled with a smoldering rage that no nation had forced this issue to the attention of an international tribunal, but instead had allowed the Katyn case to fade away or had participated in the vast cover-up which so many have been at pains to create. And again I found myself pondering the mystery of the "lost 10,000." Somehow these men must be found—but how? And then I re-read Congressman Derwinsky's speech of 1962 and suddenly the Secret Report of 10 June 1940 seemed to jump out of the page as if highlighted in heavy type. This Report must be found even if it was published in 1957—some 17 years previously. But again, how was this nebulous reference to be tracked down?

I made numerous enquiries amongst my many Polish friends, and although some had vaguely heard of the Report none could give a clue as to how it was to be traced, and certainly none had ever seen it. I was astonished to find that no one seemed to have even made any effort to trace this obviously most important document, relating as it appeared to over twice the number of victims as were found at Katyn.

Now all during the work of the Katyn Memorial Fund quiet

encouragement had been offered by the German Embassy in London and on several occasions I was privileged to have conversations with Herr Karl Gunther von Hase, the Ambassador. He knew what the Soviet NKVD were like for he had been captured at Stalingrad after which he had spent five years in a Russian prisoner-of-war camp at Vologda, and he had said to me that if there was anything he could ever do to help he would be pleased to do so. At the time I overlooked this kind offer as I did not then see what he could do, but now his words came back to me with startling clarity. The Secret Soviet Report was published in a German weekly newspaper called *Sieben Tage* (Seven Days) and presumably a copy of it must exist somewhere in Germany. Who better to trace it than the German Ambassador? I approached him with my request immediately.

At first he was hesitant, but I pointed out that it had been the Germans who had discovered the mass graves of Katyn in 1943 so why not complete the exercise and discover the vital clue to "The Other 10,000." He took the point and promised to make enquiries.

Time passed and I heard no more. I made a further enquiry and was told that *Sieben Tage* had been out of print for many years and, as a publication, was now defunct. Nevertheless, I was informed, investigations were going on for the the methodical Germans felt sure that a copy of the relevant issue must be on file somewhere.

And then late in a December evening of that same 1974 the German Press attache telephoned me to say that a photocopy of the vital page was on his desk at that moment. I grabbed a taxi and drove straight to the German Embassy at 23 Belgrave Square. Like a man whose spade hits metal in a treasure hunt I felt a great thrill of expectation. And then, quite suddenly, I had the report in my hand. Was it authentic? Why was it that only this insignificant and now defunct weekly paper had published it?

I showed a copy to a friend who is the Communist Affairs correspondent of the British *Daily Telegraph* and after examining the photocopy report and the rubber stamps upon

it, he pronounced that in his opinion it was genuine. The answer to the second question as to why it had not received greater publicity lay in the fact that in 1957 the war had been over only twelve years and the great mass of guilt piled upon the German nation still lay heavy and leaden upon all. Germans just did not want to hear any more about massacres, mass-graves, war crimes or even the war. Further mention of Katyn would inevitably bring down a hail of abuse based on the "Holocaust" story and thus it was best left alone. Such had been Allied propaganda that even some Germans thought they were responsible for Katyn and not the Soviets. In view of all this it seemed reasonable to suppose that this was the reason why the Report was never fully publicized nor followed up. But the Secret Soviet Report is probably one of the most significant documents in recent history and it should be re-printed a million times over. Copies should be sent to every international jurist and every responsible politician. It stands as a terrible indictment of a most horrendous crime committed in peace-time against defenseless prisoners-of-war as a gross act of Genocide and one of the darkest chapters of recent centuries.

Here, then, is the text of the Report:

Secret!

Union of the Socialist Soviet Republics.

People's Commissariat for
Internal Affairs.

Headquarters of the NKVD.
region of Minsk.
(Department.....)

10 June 1940

To: The Headquarters of
the NKVD Moscow.

Official Report

By Order of the Headquarters of the NKVD of February 12,
1940 the liquidation of the three Polish prisoner-of-war

camps was carried out in the regions of the towns of Kozielsk, Ostaschkovo and Starobyelsk. The operation of liquidating the above three named camps was completed on 6 June of that year. Comrade Burjanoff, who had been seconded from the Central Office, was appointed to be in charge.

Under the above-mentioned Order the camp at Kozielsk was liquidated first of all by the security forces of the Minsk headquarters of the NKVD in the area of the city of Smolensk during the period between 1 March and 3 May of that year. As security forces territorial troops, in part from the 190th Rifle Regiment were employed.

The Second action under the above Order was carried out in the area of the town of Bologoye by the security forces of the Smolensk headquarters of the NKVD, and was also covered by troops of the 129th Rifle Regiment (Velike Luki); it was completed by 5 June of that year. The Charkow headquarters of the NKVD was entrusted with carrying out the third liquidation of the camp of Starobyelsk. It was carried out in the area of the Dergachi settlement with the assistance of security forces of the 68th Ukrainian Rifle Regiment of the territorial troops on 2 June. In this case the responsibility and leadership in this action was entrusted to the NKVD Colonel B. Kutschov.

A copy of this report is being sent simultaneously to the NKVD Generals Raichmann and Saburin for their attention.

The Organizational Head of the Office of
the NKVD, area of Minsk:

TARTAKOW.

Thus, if the report is authentic (and what reason is there to suppose it is not?) the riddle is solved.

4,254 Polish prisoners were shot at Katyn.
3,841 were shot at Dergacki, near Kharkov and
6,376 were shot near Bologoye
a total of 14,471—and none of them have received an iota of justice nor has any man paid anything for this most dastardly crime!

At this time, in September 1979, we are nearly at the fortieth anniversary of the Soviet invasion of Poland; an

invasion which led to the deportation of 1½ million Poles eastwards from whom the cream was skimmed and brutally murdered. It seems an appropriate moment again to call for an international pronouncement on the Katyn massacre for one thing is certain; the case will never die until that pronouncement is made and the perpetrators condemned. Neither will history be complete until those missing thousands are restored to their rightful place within it. It is a solemn duty to put this matter to rights. No one can bring back the dead but at least this awful chapter must no longer be covered up, as it has been to the eternal shame of human conscience. I call, therefore, for a fresh investigation in the forthcoming twelve months so that the year 1980, the fortieth anniversary of the Katyn Crime may bear as fruit an awakening of public desire for Truth such as will lead to the missing judgement in this case. This call for justice should best come from a country which for so long has cherished Freedom and Justice—the United States of America.

The "Holocaust" Put in Perspective

Austin J. App

I am highly gratified—and I am sure all the other speakers are too—that the Institute for Historical Review had the inspiration and the courage to organize this 1979 Revisionist Convention. It is badly needed and long overdue.

Every major war is conducted on tidal waves of propaganda, fair and foul. World War II, because it involved almost the whole world, and because the victors insisted on Unconditional Surrender, and because their side included the two most vengeful and vindictive ideologies in the world, Bolshevism and Zionism, also was guilty of the most shameless and unscrupulous propaganda so far on record. In part because of the never-forget-never-forgive mentality, World War II Allied atrocity propaganda has not ebbed down but kept in high tide, as with the recent phony documentary the NBC-TV *Holocaust*.

Therefore Historical Revisionism is more important than after any other war: the more atrocity- and hate-mongering vitiate the terms of peace, as at Yalta and Potsdam, the more Revisionism is needed to heal the wounds. The Institute for Historical Review does a vital service both to historical scholarship and also to basic values.

Since 1946, when mostly from small back-page items in brave little publications, I soon was sickened by mountains of evidence of the bestialities of the victors, especially the Soviet-Russians. In anger I published *Ravishing the Women of Conquered Europe*. The subtitle was: "The Big Three Liberators at Work Having a Wonderful Time Raping and Debauching the Women of Germany, Austria and Hungary; Re-Educating Them to Become Good Christians." I followed this with *History's Most Terrifying Peace*. I got thousands and thousands of grateful letters. But I also discovered what

hatred and recriminations historical truth provokes among the vindictive vipers in public affairs and in the press!

For me it feels good after thirteen years to see California again. In June 1966 I spoke at the San Diego Mann Jr. High School on "Police Brutality a Phony Cry." But even farther back, in 1923-24 I spent a year in San Francisco, which climaxed with my taking a national scholarship examination (at St. Mary's College). What I won was a Knights of Columbus four-year full Fellowship to the Catholic University of America, in D.C., a milestone in my career. Being here today unrolls the kaleidoscope of a lifetime before me.

It was a lifetime during which I was ever painfully conscious of the ugly lies about the world wars, which sabotaged the ideals expressed in the Fourteen Points and the Atlantic Charter. I am sorry to conclude that American foreign policy has never been consistently wise or fair; and, if anything, it is even now getting worse rather than better. General Douglas MacArthur in 1952 (*U.S. News*, 18 July 1952) said:

"Foreign policy has been as tragically in error as has domestic policy. We practically invited Soviet dominion over the free peoples of Eastern Europe. ... permitting the advance of the Soviet forces to the West to plant the red flag of Communism on the ramparts of Berlin, Vienna and Prague, capitals of Western civilization."

In a similar vein former President Herbert Hoover said,

"The souls of one quarter of mankind have been seared by the violation of that American promise [namely, Wilson's Fourteen Points and Roosevelt's Atlantic Charter]. The ghosts of the Four Freedoms and the Atlantic Charter now wander amid the clanking chains of a thousand slave camps." (*U.S. News*, 18 July 1952)

The tragic fact is that America, far from having made the world safe for democracy and self-determination, got into and won the war by spreading so much hatred and atrocity propaganda about the Germans that at the end the leaders and the people wanted, not justice, but vengeance and reparations. They wanted kangaroo war crimes trials for the losers. In place of self-determination, the victors dismembered Germany and Austria, tore provinces away and totally rob-

bed and expelled the inhabitants—twelve million of them—shipped her factories to Soviet Russia, instituted *ex post facto* laws and trials to hang Germans. While having from the beginning declared Allied war criminals, including Jews, untouchable, the Israelis and Bolsheviks have bludgeoned West Germany to keep persecuting so-called Nazis even to the present day. This June for the third time, under the leadership of Simon Wiesenthal, and in disregard of the democratic rights of the German people, the Bonn Parliament revoked for another spell of years the Statute of Limitations.

Recently President Carter said that American “causes were always just.” William F. Buckley (*Star*, 19 July 1979) commented that,

“There was very little justice in the Mexican war, in the Spanish-American war, or in the seizure of Vera Cruz. ... our intervention in Vietnam, rather than our failure to consummate our mission there, was the unjust thing.”

The unhappy mission of Revisionists will have to be to show that we got unjustly into both world wars against Germany, and, to our everlasting shame and sorrow, did probably more harm than any nation ever did before—in that the U.S., and only the U.S., had the means to lendlease Soviet-Russia into Berlin—into the heart of Western Europe.

Anglo-American propaganda has managed to represent the Entente or the Allies as the “good guys” and the Germans and the Axis as the “bad guys.” This is to fool the people and foul up the peace. The intrinsic reason America intervened in European wars to destroy Germany was not ethics but power politics. When America saw that Germany was clearly the strongest nation in Europe, the U.S. began to side with the second-strongest there, Britain.

But the American people preferred neutrality. Therefore they had to be exposed to horrendous atrocity propaganda, such as, that the Kaiser wanted to rule the world, that Germans cut the hands off Belgian babies, that submarine warfare made all Germans criminals. Even so, a third factor had to be mobilized to grease America’s entry in World War I. That factor was the Balfour Declaration.

Jews had for centuries been best treated by Germany and Austria and felt most congenial there, even to adopting Yiddish as their language. Consequently for the first two years of World War I American Jews were sympathetic to the Central Powers, and certainly against Czarist Russia. The British War Cabinet, in the face of German victories, decided to change the “very pro-German tendency among the wealthy American Jewish bankers and bond issuing houses” (See Conrad Grieb, *The Balfour Declaration*, N.Y., 1972, p. 3). The Zionist *quid pro quo* was for Britain to establish “a national home for the Jewish people in Palestine” and the Zionists to get American into the war on the side of Britain. The Balfour Declaration followed, dated 2 November 1917.

Perverting the American Jews from neutrality to intervention against the Central Powers had been pushed for a year or more—with success. What helped to make moralistic Wilson a rabid interventionist was the illicit affair he had had with a colleague’s wife, Mrs. Peck (remarried, Mrs. Hulburt). Her stepson needed \$40,000 to keep him out of jail. The stepmother asked President Wilson for the money, in exchange for which she would return to him the packet of love letters he had written her. When Wilson could not pay this amount, Samuel Untermyer rushed to the rescue: If President Wilson would appoint a Jew to the next vacancy on the Supreme Court, Untermyer would settle Mrs. Peck’s claim. Thus it happened that America was “blessed” with its first Jew on the Supreme Bench, and the interventionists on 18 January 1916 got a radical Zionist in a prestige position to help get America into World War I.

Using as a pretext the sinking of the *Sussex* (which in fact had not been sunk), Wilson asked Congress on 2 April 1917, for a declaration of war against Germany. Dr. E.J. Dillon, in his *The Inside Story of the Peace Conference*, wrote, “Henceforth the world will be governed by the Anglo-Saxon peoples, who, in turn are swayed by their Jewish elements” (See Grieb. *op. cit.*, p.7).

The Balfour Declaration sowed discord between the Germanic and the Jewish people, which in very fact led to World War II; to a Morgenthauistic and Bolshevik conclusion; to the

expulsion by the Zionists of the Palestinians; and the sort of continuing friction which could bring about the Third World War. In this, all symptoms point to American's being again involved, not on the side of justice and the Palestinians, but as in World War II on the side of the Jews. If Soviet Russia were then to help the Arabs, the lines for it would be drawn—with America once again, as in World War II, crusading on the wrong side.

During the Weimar Republic German Jews did not talk or act like patriotic Germans. They were nihilistic, they denigrated the Wehrmacht; Walter Mehring called the Stahlhelm dirt (Dreck), Kurt Tucholsky called German volunteers of 1914 victims of mass drunkenness, Arnold Zweig called the German people a nation of murderers and vote cattle. On my first visit to Germany in 1931 I was shocked by this Jewish pejorativeness. When during the Vietnam war I read the American press, the *Washington Post* and *New York Times* and most of the rest I recalled the similarity.

When Hitler became Chancellor his Third Reich government was the victim of every possible worldwide resistance and smear. It was an indiscriminate opposition on the part of world Jewry, not only where Hitler was or might have been wrong, but also where he was obviously right, as when he demanded the self-determination for Austria, the Sudetenland, and Danzig which the victors in 1919 had denied. As early as 1933, before Hitler had harmed a single Jew, an International Jewish Boycott Conference, presided over by Samuel Untermyer, the same who had paid Wilson \$40,000 to appoint Brandeis Supreme Court Justice in 1916, declared a crippling boycott on the Third Reich, while it was still in the throes of the inhuman reparations imposed at Versailles.

The boycott included not only the United States but some eight or more other countries. Simultaneously the anti-German propaganda of World War I was revived. And be it noted the International Jewish Boycott did not exempt the Jews of Germany from this hostile action. Nor did it keep it merely a Jewish action, but succeeded in pressuring the United States to cooperate with it: it imposed a general tariff against German goods as against the "most favored" status

for all other nations, while International Financial interests tried to “call” sufficient German treasury notes to “break” Germany (see John Beaty, *The Iron Curtain Over America*, 1951, p. 63). The fact is that U.S. foreign policy from 1933 on was directed more to further Zionist interests rather than those of the U.S. or of the American people.

At Versailles the peace dictators had violated the right of self-determination of Austria, of the Sudeten Germans, and of the Corridor and Danzig. Germany had the right and the duty to champion this right for these people. Hitler did this, and was on the point of settling for a road through the Corridor and the return of Danzig, an ancient German city of 400,000.

What honest historians call the Unnecessary War broke out over this last injustice of Versailles, the worst and most costly war in history. Why did Poland refuse to negotiate? Because Britain guaranteed to go to war for Poland. Why did Britain give this foolish and tragic promise? Ambassador Joseph Kennedy, as related in the *Forrestal Diaries*, 27 Dec. 1945, reveals that the war broke out over Roosevelt’s catering to Zionist interests, not to America’s, nor even Britain’s. We read:

“Neither the French nor the British would have made Poland a cause of war if it had not been for the constant needling from Washington ... Chamberlain, he says, stated that America and the world Jews had forced England into war.”

Even worse, though the American people overwhelmingly wanted us to avoid the stupidity of intervention against Germany as in World War I, the same forces, Roosevelt and the Zionists, used every strategy to involve us. The insults and calumnies Zionist publicists hurled at Hitler, while the U.S. was still neutral, and before anyone had invented the atrocity story of the six million Jews “gassed” might have provoked any sovereign nation to hit back. Dr. Harry Elmer Barnes wrote that there is

“No greater paradox in history than a war in behalf of Poland on the basis of the Jewish issue. There were in Poland, in 1933, six times as many Jews as in Germany, and they were surely treated as badly as were German Jews under Hitler.” (See *Blasting the Historical Blackout*, p.35)

Nevertheless, before there was any mention of a so-called "Holocaust," and while America was still neutral, American Zionists, with the approval of the media, produced the most mass genocidal book in history: Theodore N. Kaufman in *Germany Must Perish* (Argyle Press, Newark, 1941) literally urged the sterilization of 48,000,000 German men and women of childbearing age, so that, he explained, Germanism will be extirpated in two generations.

Once, as Clare Boothe Luce said, Roosevelt had lied America into the war by the back door—by provoking the Japanese attack on Pearl Harbor—the same Rooseveltians and Zionists immediately started not only to propagandize for Unconditional Victory but for destroying Germany forever. The propaganda thrust was not for achieving a durable peace soon, but for permanent Unconditional Hatred. Among the most bestial peace plans in history ranks that of the Secretary of the Treasury, Henry Morgenthau Jr., assisted by a parcel of Zionists, chief of whom was Harry Dexter White, later exposed as a Communist spy. Morgenthau without a blush of shame for his monumental atrocity wrote *Germany Is Our Problem* (Harper, NY, 1945). It describes the Morgenthau Plan for the pastoralization of Germany which Morgenthau presented to Roosevelt and Churchill at the Quebec Conference in 1944. Germany was to lose most of its territory, all of its manufacturing facilities, and live by farming but without machinery. The mines of the Ruhr were to be destroyed, its five million Germans deported—Morgenthau said he did not care how they would be taken care of. Even harsh peace advocates like Cordell Hull and H.L. Stimson had enough humanity left in them to be appalled. They protested that the plan would starve thirty million Germans to death. Yet Roosevelt and Churchill, who had so piously proclaimed the Atlantic Charter, approved this most murderous peace plan in history. During the last year of the war, with victory visible, Jewish publicists demanded a Morgenthau peace, did not urge what was good for Europe and America, but what administered to the vindictiveness and eye-for-an-eyism of Zionists. Richard M. Bruckner wrote *Is Germany Incurable?* (Philadelphia, 1943); Dr. L.M. Birk-

head, Director of Friends of Democracy, demanded that "Germany should be removed from the map;" and Louis Nizer in *What to Do with Germany*, published in 1944, urged that 150,000 German leaders should be tried and sentenced up to life." In the meanwhile Stalin's Jewish propaganda minister, Ilya Ehrenburg, inflamed the Bolshevik invaders of Germany to

"Kill. In Germany, nothing is guiltless. Neither the living nor the yet unborn ... Ravish them (the German women) as booty. Kill, you gallant Red soldiers."

When Jewish publicists urged vengeance on the Germans, they served the vindictiveness of the Zionists and the barbarous expansionism of Soviet Russia, not the good of the West Europeans and Americans. Even Stalin, when peace was in sight, restrained Ehrenburg's hate propaganda as a hindrance to making peace.

In past wars, when the enemy surrendered, the atrocity propaganda ebbed off. But after World War II this propaganda intensified after Unconditional Surrender. We ask why. For whose benefit? A few days after Surrender, Prof. Friedrich Grimm was interviewed by (who unknown to him) was Sefton Delmer, the British War Propaganda Chief, who boasted, "I am of the Central Office you talked about: Atrocity propaganda—and with it we won the total victory." When Dr. Grimm said, "I know, and now you must stop it!" Sefton Delmer retorted:

"No, now we shall start all the more! We shall continue this atrocity propaganda, we shall intensify it, until nobody shall accept a good word from Germans anymore, until all the sympathy you had in other countries shall be destroyed, and until the Germans themselves shall be so confused that they do not know anymore what they are doing!"

(Quoted from Udo Walendy's *The Methods of Reeducation*, p.8)

Here is revealed the strategy of infamy of the self-proclaimed crusaders for world peace and brotherhood. The deluge of atrocity propaganda against Germany during and after the war triggered history's most terrifying peace, and left a legacy of injustices which the U.S. is morally bound to

try to correct. The worst of these is the monumental expulsion of fourteen million Oder-Neisse and Sudeten Germans, killing nearly three million of them, raping many of their women, and now letting Soviet Russia, and Poland, and Czechoslovakia claim those ancient German lands.

Worse psychologically, and unique in history, is the re-education and the monstrously clever creation of a German government that toadies to international, Zionist interests. Harry Elmer Barnes, commenting on Prof. Hoggan's visit to West Germany in April-May, 1964, and his nasty reception by Bonn and the media, wrote,

"The German situation in 1964 is a case of fantastic political masochism without parallel in human history. I know of no other instance in history where a people have almost frantically sought to cast the dark shadow of guilt upon themselves for a public crime they did not commit—exclusive responsibility for the second world war. ... in 1964, those who sought the truth about 1939 were being vilified and even exposed to prosecution as public criminals by the Bonn Government."

(Unpublished Manuscript, Malibu, Calif. 1 July 1964)

What has limited true German autonomy; what has kept Washington and London from agitating to get the Wall out of Berlin and the Iron Curtain out of Central Europe; what has kept Washington from ever alluding to the human rights of the seventeen million Germans of the German Democratic Republic; what has, if you will, kept Washington from insisting that Rudolf Hess be freed from Spandau before another bushel of wheat be sold to Soviet Russia; is in the final analysis the Zionist and Communist agitation about the Third Reich's alleged extermination of Jews.

The simple truth is that U.S. Foreign Policy has since Roosevelt's Lend-Lease been essentially more in the interests of Israel than of America, or the good of mankind. Now and then someone lets the cat out of the bag. J. Bernard Hutton, in *Hess: the Last of the Third Reich's Imprisoned Leaders* (MacMillan, NY, 1970, p. 180), commented:

"At Nuernberg, all the crimes of the Nazi leaders, and of the Allies, faded into insignificance beside this one shocking crime of racial persecution and annihilation. And this was

what the Nuernberg Trial was about —it was for the crime against the Jews that the Nazi leaders were punished.”

Here the stark and horrid truth of American Foreign Policy is expressed. Hutton, Poor brainwashed fellow (like most other publicists) believed the legend of the six million. He writes, “Millions of Jews were rounded up ... driven to prepared killing centers where they were gassed ...” (p.181).

Because the atrocity story that the Third Reich exterminated six million Jews has been the root cause of the most monstrous peace treaty in history, because it continues to blackmail billions of unjust reparations to the promoters of the atrocity story, and because it continues to generate hatred and lies and perjuries, it must have the top priority of Revisionism. A few courageous historians like Prof. Paul Rassinier, Dr. Arthur R. Butz, the Jewish Concentration Camp survivor Josef Burg (Munich) and Richard Harwood, Heinrich Haertl, lately Hellmut Diwald, in part David Irving, are beginning to give evidence that the story of the six million exterminated Jews is both the most enormous and the most brazen and unfounded lie in all of recorded history. Dr. Butz called his blockbusting breakthrough, *The Hoax of the Twentieth Century*. After 239 pages of evidence he concluded flatly, “The Jews of Europe were not exterminated and there was no German attempt to exterminate them.”

Since Dr. Butz wrote those fateful words, there has been such a frantic resurrection of the Holocaust as to resemble a death rattle. What intensified the frenzy was Dr. Butz’s corollary that if the extermination was proven false; if the “unspeakable criminal acts” on which the Luxemburg Treaty justified the reparations to Israel and Jews are faked; then the reparations become invalidated. The Anti-Defamation League sponsored an issue of eleven million copies of *The Record: The Holocaust in History*, with the slogan, “The Crime we cannot neglect or forget.” A most monumental world-wide propaganda production was the T.V. *Holocaust*, a hybrid documentary soap opera, in which all the lies of the “Six Million” are regurgitated. The “saintly” Jewish participants are called Weiss (White), the wicked Germans are Schwarz (Black). Fact, fiction, and falsehood are so cleverly

mixed that most viewers will carry away only the customary lies and perjuries about the German treatment of Jews.

In *Six Million Did Die* (Arthur Suzman and Denis Diamond, Johannesburg, 1978, 137 pages) announces that "the truth shall prevail," and purposes to refute Richard Harwood's *Did Six Million Really Die?*, which sent and continues to send shockwaves through the circles committed to the lie of the six million. Suzman and Diamond denounce Harwood for writing that Germany is paying reparations "calculated on six million dead;" then insist that the reparations represent valid "material claims ... unaffected by moral-historical claims" (p.53). They then quote Chancellor Adenauer (27 Sept. 1951) justifying the reparations in the Bundestag with the words, "unmentionable crimes were committed in the name of the German people, which call for moral and material compensation" (p.51). Obviously if the Third Reich treated Jews essentially no different from gypsies; or from Roosevelt's treatment of the Japanese-Americans; and much less bad than the Soviet-Poles-Czechs treated the Oder-Neisse and Sudeten Germans; then the reparations are totally uncalled for.

A few facts on the Luxemburg Agreement and how Germany became saddled with reparations to Israel and Jews all over the world of eighty million D-Marks, justifies Harwood's contention that the Six Million accusation is "undoubtedly the most profitable atrocity allegation of all time." In 1951, twenty-three Jewish organizations, in the Conference on Jewish Material Claims Against Germany, demanded (1) funds for relief and rehabilitation of Jewish victims of Nazi persecution, (2) indemnification for injuries inflicted upon individual victims of Nazi persecutions.

On 21 March 1952, Bonn and Israel began to negotiate in the Hotel Oud Wassenen in The Hague. On 7 May 1952, the Israeli Foreign Minister, Moche Scharrett, declared in the Knesset that if Bonn did not advance new guarantees and payments, Israel would end negotiations with international consequences that would produce a crisis in Germany. Nahum Goldmann, head of World Zionism, warned Adenauer that if Germany did not pay up there would be "violent

reaction of the whole world” expressing “deep sympathy with the martyrdom of the Jewish people during the Nazi period.” More impudently, the *London Jewish Chronicle* wrote blackmailingly, “The whole international weight of World Jewry will be mobilized against Germany, if Bonn’s offers of reparations remain unsatisfactory.” (Echoes of 1933?)

All the while Bonn had presented to Commissioner John McCloy the draft of what was to become the Grundvertrag—the Constitution—of West Germany. But McCloy kept delaying ratification. Adenauer wrote in his *Memoirs*,

“It was clear to me that, if the negotiations with the Jews failed, the negotiations at the London Debt Conference would also run aground, because Jewish banking circles would exert an influence ... which should not be underestimated.”

Thereupon Adenauer, abandoning “democracy” for the time being, went over the heads of his Ministers and of the German people, and committed himself and West Germany to pay Israel 3.45 billion D-Marks reparations; 80 million the first two years. Thereupon Commissioner McCloy, and France and Britain, on 26 May 1952, ratified the Constitution giving West Germany a limited sovereignty. Adenauer had had to agree “that they would not dispute any of the pronouncements of the Allies during and after World War II. This included the Nuremberg pronouncements, and the “acceptance of the legend of the ‘extermination’ of six million Jews” (Quoted from *The South African Observer*, July 1979).

Then after further negotiations about details, the Luxembourg Agreement was signed on 19 September 1952. Its first *Whereas* accuses Germans of “unspeakable criminal acts ... perpetrated against the Jewish people during the National-Socialistic regime of terror” (*Six Million Did Die*, p.53). This certainly founds the reparations to Jews and Israel on what came to be called the extermination of six million Jews.

From the beginning, the Federal Republic of Germany was a cleverly disguised and managed satellite “democracy” controlled by Washington (and London) for the prime benefit of Israel. Never were the German people given a chance to vote on these reparations. Nor were they ever asked to vote

on whether they approved of continuing war crimes trials or whether they really wanted the Statute of Limitations honored (as in every other democratic country).

Adenauer's first pledge of 3.45 billion D-Marks to Israel, in order to get McCloy to ratify the Constitution, was the Niagara Falls of reparations to Jews all over the world and to Israel, a state non-existent when the "Holocaust" was said to have occurred. This Luxemburg Agreement under the umbrella of Washington, in the first twelve years provided Israel with the following commodities and services:

"West Germany built an entire merchant marine for Israel (including 59 ships and a drydock), repaired and rebuilt Israel's telephone and telegraph network, constructed a copper plant, steel plant and five power plants in Israel, laid 280 kilometers of irrigation pipeline, laid new railroad tracks over most of the depleted railway system, for which it delivered 400 boxcars, passenger coaches and diesel locomotives. One Kibbutz received \$200,000."

(Quoted from *Instauration*, August, 1978.)

This fairy-godmother bonanza to Israel was kept a deep dark secret from the German people, under the shadow of a peculiar Zionistic-Washingtonian democracy. It was also kept secret from the Arabs, who lost three wars against an attacking enemy equipped with the world's best German war materiel. When the Arabs found out, it created a convulsion that destroyed Chancellor Erhard and ever since proved a millstone for the Christian Democratic Party—to the advantage of the socialistic, and pro-Russian Social Democrats of Willy Brandt and Wehner and Bahr.

The enormity of German reparations to Israel has been kept as secret as possible from the German people and the world. One has to assume that the puppet Bonn government is ashamed to reveal that it has been and is distributing possibly a hundred billion D-marks to Jews all over the world, to Israel, to Jewish institutions, and to sponsor pensions to every Jew—not who was "gassed" but—who was allowed to leave Hitler's Germany safely and with most of his property. All this while neither the victors, nor Bonn have made any realistic attempt to help the fourteen million

Oder-Neisse and Sudeten Germans get indemnities from the Communists. Bonn may also fear the end someday of German patience and an outburst of wrath.

Israel too, is very secretive about the payments and pensions the Israelis got or are getting from Germany. Perhaps they too are ashamed. More probably, secretly conscious of the enormous blackmail most of these reparations represent, they fear that if the Western world became fully informed of the swindle, it would stop turning the other cheek and demand first of all the full truth, and secondly, justice for the Arabs. But here and there some Jewish writer boasts of the goldmine the defamed and slandered Germans have been to them. Nahum Goldmann, in his book, *The Jewish Paradox* (London, 1978) boasted that, whereas at the Nuremberg Trials one Jewish organization suggested only the ridiculously small sum of twenty million marks of reparations, he managed to induce Germany to pay **eighty** million D-Marks (p.166-8). Goldmann boasts that without these German reparations Israel would hardly possess half of its "Infrastruktur": "All trains, all ships, all electrical works, as well as a major portion of industry is of German origin." Then he adds "this passes over entirely the individual pensions which are being paid to the survivors. At the present time Israel still collects annually hundreds of millions of dollars in German currency. ..." And ingeniously and unscrupulously even now, other wartime disadvantages to Jews are presented for claims. *The Washington Observer*, for example, on 15 December 1970, carried the following "Observation":

"The Jewish World Federation of Nazi Victims is pressing another claim for payment from Germany. This time they want \$20 billion for lost wages for two million Jews who were allegedly forced by the Nazis to work in factories during the war."

And Jewish publicists never bother to try to reconcile the alleged gassing of six million with for example the employment of two million working and surviving in the factories!

Surely, the atrocity story of the extermination of six million Jews has been and still is the most profitable invention and swindle in world history. So organized and so supported by perjury is this "manna" from the German taxpayer that

one might suspect virtually every Zionist in the world or someone in his family of being a beneficiary of a pension or an indemnity based on the lie of the six million.

The damage this lie of the six million has done is enormous. It ruined the peace; it inspired the awful injustices of the Yalta and Potsdam peace treaties. But a world that wants to lay claim to justice and decency must correct the wrongs of those treaties. The beginning must be made by establishing the truth about the policy of the Third Reich towards Jews.

In 1973, in my booklet, *The Six Million Swindle* (40 pages, Boniface Press, 8207 Flower Ave., Takoma Park, Md. 20012, 50 cents) I entitled one short section: "Eight Incontrovertible Assertions on the Six Million Swindle." Since then brave and scholarly studies have destroyed every foundation for the "Holocaust" and exposed the story of the six million "gassed" as an impudent lie. They have not invalidated, they have confirmed, my assertions. I conclude by quoting them:

First, the Third Reich wanted to get Jews to emigrate, not to liquidate them physically. Had they intended extermination, 500,000 concentration camp survivors would not now be in Israel to collect fancy indemnities from West Germany.

Second, absolutely no Jews were "gassed" in any concentration camps. There were crematoria for cremating corpses who had died from whatever cause, including especially also the victims of the genocidal Anglo-American air raids.

Third, the majority of Jews who died in pogroms and those who disappeared and are still unaccounted for fell afoul in territories controlled by the Soviet Russians, not in territories while under German control.

Fourth, most of the Jews alleged to have met their death at the hands of Germans were subversives, partisans, spies, and criminals, and also often victims of unfortunate but internationally legal reprisals. One reason for my denouncing the Nuremberg prosecutors as lynchers is that they hanged Germans for actions they themselves adopted!

Fifth, if there were the slightest likelihood that the Nazis had in fact executed six million Jews, World Jewry would scream for subsidies with which to do research on the question, and Israel would throw its archives and files open to historians. They have not done so. On the contrary they have persecuted anyone who tries to investigate impartially and even call him an anti-Semite. This is really devastating evidence that the figure is a swindle.

Sixth, the Jews and the media who exploit this figure have never offered a shred of valid evidence for its truth. At most they misquote Hoettl, Hoess, and Eichmann who spoke only casually of what they were in no position to know or to speak on reliably. Nor do the Jews themselves credit these witnesses as reliable even when they comment on what they could know, e.g., that the concentration camps were essentially work camps, not death camps!

Seventh, the burden of proof for the six million figure rests on the accusers, not the accused. This is a principle of all civilized law. Proving true guilt is easier than proving true innocence. It is hardly possible for a man accused of cheating on his wife to prove that he did not cheat on her. Therefore the accuser must prove his charge. This responsibility the Zionists and Bolsheviks have not accepted, and the brow-beaten Germans have rather paid billions than to dare to demand proof!

Eighth, obvious evidence that the figure of six million has no scientific foundation is that Jewish scholars themselves present ridiculous discrepancies in their calculations. And honest ones, whom we recognize by the fact that their co-racialists smear-terrorize them, and even beat them up, invariably lower the six million estimate.

Those who throw around large round numbers, like six million gassed, four million in Auschwitz, two million by mobile units in Russia, let them come up with the proofs—the graves, the bones, the ashes. Six million corpses do not just disappear. They accuse, so they must prove. But in their default, it seems that it is up to us Revisionists to show that the figure of six million is a totally unsubstantiated, brazen lie. With what slender means I have had at my disposal, including some ten trips to Europe, including Dachau, Arolsen, and many interviews, induce me to estimate the number of Jewish casualties under the Third Reich at 300,000 in round numbers. Until Jewish publicists come up with solid evidence to the contrary, which so far they have not even realistically tried to do, I will consider 300,000 casualties—some from executions, from reprisals, most of them (like Anne Frank) from diseases.

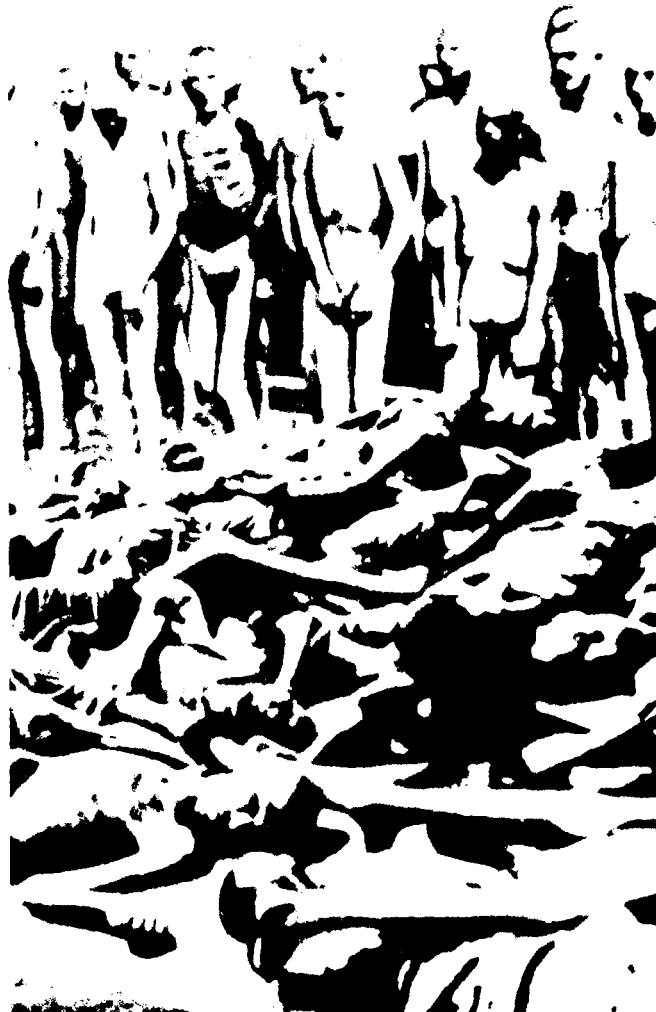
The Fake Photograph Problem

Udo Walendy

In my book *Faked Atrocities* (distributed by Institute for Historical Review, \$5.00) I have described some of the ways in which the German nation is maligned through the use of forged atrocity photographs. My book deals comprehensively with this problem, and shows the following:

- (i) How many photos turn up with different captions to suit the circumstance. The caption can describe a totally different location, time, and circumstance to another caption on the same photo published elsewhere.
- (ii) How many photos are altered; sometimes with no apparent reason; such as in regard to garments, hairstyles, facial expressions. These alterations throw severe doubt on the origin of the photo itself.
- (iii) How many photos are impossible, in that the shadows are all wrong, or contradictory; or non-existent. Or that the physical anatomy of the persons portrayed is impossible, when compared with skeletons. These types of atrocity pictures are usually paintings or drawings.
- (iv) How many atrocity pictures are of Communist origin.
- (v) How many pictures prove nothing at all. For example a picture of a pile of spectacles, or of false teeth, or of shaving brushes, could easily be taken in a spectacle factory, a false teeth factory, or a shaving brush factory.

In the examples I am today presenting, I wish to show some of the more blatant forgeries. Of course, there were other methods, besides forged photographs, used for brainwashing the German people after the war. For a survey of these, students should refer to my more recent booklet *The Methods of Re-Education* (also distributed by IHR, \$2.00).



Mauthausen

This was the caption given to this picture in R. Schnabel's *Macht Ohne Moral* (*Power Without Morals*), Roederberg Publishing, Frankfurt, 1957, page 341.



Roll Call

This is the caption given to the same picture, but minus the pile of bodies, at the Nürnberg Trials. The photograph appears twice; once in Vol. 30 page 421, and again in the French government's submissions as document F321.

It was also reproduced in a number of Communist booklets, such as *Der KZ-Staat (The Concentration Camp State)* by Heinz Kuehnerich, East Berlin, 1960, page 81; and in Vaclav Berdych's *Mauthausen*, Prague, 1959.

This photographic fraud is also commented upon by Richard Harwood in *Six Million Lost and Found* (previously *Did Six Million Really Die?*)



Thousands of Shoes of Murdered Prisoners at Auschwitz

The picture appeared with this caption in R. Schnabel's *Macht Ohne Moral (Power Without Morals)* Roederberg Publishing, Frankfurt, 1957, page 244.

→ This picture appeared with no caption at all in *The Lublin Extermination Camp*, by Constantin Simonow, Moscow, 1944, page 12.

One would wish that the Exterminationists would at least get their stories straight. Were the shoes found at Auschwitz

or at Lublin? (Actually, it is also worth noting here that Lublin is the same thing as Maidanek or Majdanek, but is a hundred miles from Auschwitz-Birkenau.)

In both photographs one can see that the individual shoes in the foreground are identical, yet there are two different backgrounds. Also, there are no shadows in the picture, making it seem likely that it has been "touched up." One also wonders why it is that the ultra-efficient Nazis allowed their victims' shoes to be piled up without being tied in pairs. We are indebted to an Exterminationist-Survivor Eugen Kogon who told us in *Der SS Staat* (*The SS State*); 1st edition on page 132, or 5th edition on page 167; that there was a big sign in front of the gas-chamber undressing room telling the victims to fold their clothes neatly and tie their shoes in pairs!





The terror in the occupied areas had a first aim: the extermination of the Jewish population and the intimidation of all residents who did not subject themselves completely to the regime. The Gestapo brought women and children to be shot.

Caption in *Illustrierte Geschichte des Zweiten Weltkriegs* (Illustrated History of WWII) by K. Zentner, page 490.

This same picture also appears in *Der Gelbe Stern* (The Yellow Star) by Gerhard Schoenberger, page 96 in both German and English editions (Corgi-Transworld 1969), with the caption **Mass Executions in Lijepaja, Latvia.**



A group of women before being shot. On the left of the picture is Purve Rosa, worker from the Kursa factory, and her mother next to her. Photograph from the chief of the Gestapo unit in Ljiepaja, Hauptscharführer Karl Schrot, 15 December 1941.

Caption from *Verbrecherische Ziele-Verbrecherische Mittel*, published by the Marxist-Leninist Institute, Moscow, 1963, page 132.

Although on the face of it, this may seem to be the same picture, study for a moment the garments the women are wearing. Woman #2 in the German picture has an undershirt that comes up to her neck. Yet the same woman in the Soviet picture has a scoop-neck garment. Woman #3 has a V-neckline in the German picture, and a rounded neckline in the Soviet one! Woman #4, and woman #1, have also had their necklines altered. One must also speculate on how it is that people can stand around so calmly in their underclothes in Latvia in the middle of December when temperatures are minus 40 degrees Centigrade!

But such is the standard of our popular media that they will recycle such trash as this with impunity. The Soviet photo later appeared in the popular *Stern* magazine, and their caption told that the scene was now White Ruthenia!



Concentration Camp guard, with victims, in Buchenwald.

This was the caption in *Der Spiegel* 10 October 1966 page 101. The same picture was also used on postcards with the slogan: **This War Criminal Has Not Been Found!** which were distributed by American Zionist organizations in the Spring of 1979. The cards were to be mailed to the German prime minister demanding an extension of the statute of limitations. The campaign was successful.

However, the picture is an obvious fake. The guard's uniform is all wrong. The side pockets beneath the belt are missing. The buttoned edge of the jacket does not run correctly from top to bottom. The pistol hangs on the wrong side. An "unterscharführer" would not be allowed to wear officer's pants with boots.

Secondly, the lighting is all wrong. The "guard" and the two hanging victims cast no shadows, while the prone victim does.

Lastly, it would seem terribly inefficient of those wicked Nazis to choose such high trees to hang people from. Someone would have had to have gone to a lot of trouble to get the ropes high up into the crown of the tree. One also wonders whether it is anatomically possible for people hanging by their wrists like this to draw their legs up. Also, one cannot see the ropes; when I visited Dachau museum in January 1968 they had on display a life-size blow up of this same picture, and still no ropes were detectable. Either the victims are floating in mid-air, or someone forgot to draw them in!

Auschwitz Notebook

Ditlieb Felderer

Certain Impossibilities of the "Gerstein Statement"

Throughout all these years, the Exterminationists have continued to peddle the claim that there was a definite attempt by National Socialist Germany to exterminate all Jews and so they proffer the "Gerstein Statement" in support of their theory which popularly has been dubbed the "Holocaust." The "Gerstein Statement" was supposedly written by Kurt Gerstein, a person who was not in the least inhibited from making pretentious claims about himself and his technical know-how.

The Statement asserts that Gerstein had passed a "certified engineer's examination" in 1931 and a "mining surveyor's examination" in 1935. Gerstein's "twin studies" were "technology and medicine" and with these proficiencies backing him up, it was not difficult for him: "With the help of two references written by ... two Gestapo employees who had dealt with ... [his] case ... to enter the Waffen SS." Due to his "successes" he was "declared sincere and indispensable" (109:251-2; compare 142:253).

However we are not impressed, for if we examine Gerstein's technical skill, judging it by the "Gerstein Statement," we wonder whether he would have passed an examination in elementary mathematics!

Let us here examine one example of Gerstein's mathematical proficiency. According to the "Gerstein Statement," Gerstein is supposed to have seen, while on a brief visit to Treblinka, 8 gas chambers and "whole mountains of clothes and underwear about 35-40 meters high" (109:254). Observe here, that he did not see one such high mountain of clothes, but "mountains"—just how many he does not state. We will now examine this matter about the 35-40 meters high clothes

mountains more closely, basing our figures on a height of 40 meters (131.2 ft).

If we assume each storey of a house is 2.66m we gather some vision of how high 40 meters really is. That would mean that the heap of clothes would be as high as a 15-storey building ($40 \div 2.66 = 15.04$).

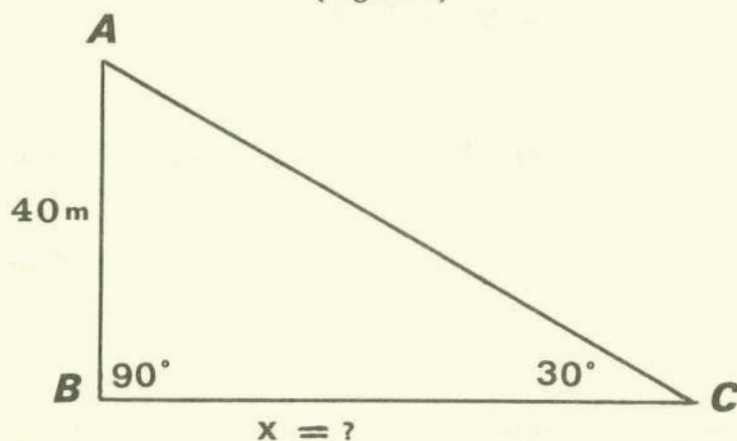
It should be apparent that no human being, even if he happens to be an Exterminationist, can throw clothes that high up, so that leads us to the question of how the clothes got to the top. We shall not examine here how such mountains of clothes could have got to Treblinka in the first place.

There is no record that the clothes were brought 40 meters up by means of high cranes; were thrown from airplanes; brought to the top by means of balloons, then parachuted; or blown up by huge, powerful blowers. We must not forget that the Exterminationists keep reminding us that the Germans were highly technically skilled and they used their know-how in executing the Extermination Program. Judging from pictures from other places of the collecting of clothes and articles (10:205, page unnumbered; 23:64 opp.; 25:36-40; 29:53)¹ we can only assume they were brought to the top by human hands. The only way we can see they were brought to the top was by people climbing up the huge mountains of clothes.

Let us now out of curiosity find out about the area that ONE such mountain of clothes may have taken at Treblinka. We know the height of the mountain of clothes: some 40 meters. Assuming the heap of clothes to be a right triangle (90°) what would the angle have been at the base? We feel that if we were to allow 30° at the base this would be too steep of a climb and from what the Exterminationists claim; that the victims at Treblinka were half dead even before their arrival at the camp; a 30° angle seems out of the question. For even a person in good condition, a climb of 40 meters, with a 30° angle, would be quite a task and many a person would faint before even getting half way to the top. For the sake of the argument let us however start off with an angle of 30° and find out what measurements we would get.

First we must find out the measurement of the base in FIG. 1 which we have represented with X.

(Figure 1)



Our object is now to find out the "tangent" or "tan" of the angle which we have assumed to be 30° .

SOLUTION:	\tan	30°	$=$	$.577$
	then	X	$=$	$\frac{40}{.577}$
		X	$=$	69.32

The measurement of $X=69.32\text{m}$ is only the radius. The diameter or total length would be 138.64 (2×69.32). If we take the mountain of clothes to be a square we get:

$$138.64 \times 138.64 = 1,9221\text{m}^2$$

A mountain of clothes that size would thus take up an area of 19,221 square meters or almost 2 hectares.

Let us suppose that the clothes would be spread around at the base in a circle. Then the area of the circle at the base, whose radius is 69.32m would be:

$$\begin{aligned} \text{area} \quad \text{Pi} \times r^2 &= 3.1416 \times 69.32^2 \\ &= 4805\text{m}^2 \end{aligned}$$

However, not only would it be difficult to climb up a mountain of clothes 40m high, having an angle of 30° but it would also be quite windy at the top and the wind would spread the clothes around. Besides, we wonder how such a mountain could be climbed in winter time. Gerstein claims it was "winter" while he was at Treblinka.² It is indeed a wonder that the Exterminationist has not come up with the suggestion the slope was used for skiing down by the Germans, or to push victims down to their death, thus sparing them the gassing procedure. Think of all the Zyklon B they would have saved!

A 30° climb would be far too steep even under normal conditions. Let us therefore find out what the area in square meters would be if the angles were 20° or 10°.

$$\begin{aligned} \text{SOLUTION:} \quad \tan 20^\circ &= .364 \\ \text{then } X &= \frac{40}{.364} \end{aligned}$$

$$\begin{array}{rcl}
 X & = & 109.89\text{m} \\
 \text{area } 109.89 \times 2 & = & 219.78\text{m} \\
 219.78 \times 219.78 & = & 4,8303\text{m}^2
 \end{array}$$

The total area of such a mountain of clothes would be almost 5 hectares. Our next solution is to find out the area of a 10° :

$$\begin{array}{rcl}
 \text{SOLUTION: } \tan 10^\circ & = & .176 \\
 \text{then } X & = & \frac{40}{.176} \\
 X & = & 227.27\text{m} \\
 \text{area } 227.27 \times 2 & = & 454.54\text{m} \\
 454.54 \times 454.54 & = & 20,6607\text{m}^2
 \end{array}$$

This mountain of clothes would have taken over 20 hectares. Now, where was this immense mountain of clothes located at Treblinka and what about the rest of the 40m high mountains? What about the shoes? What about the belongings the prisoners took with them? What about the suitcases, examples of which are displayed at Auschwitz? If there were several mountains of clothes as high as 40 meters at Treblinka how many other mountains of other articles would have been there?

Although the Exterminationists orgy in throwing the "Gerstein Statement" into the faces of their opponents and doubters they never want, for obvious reasons, to go into the details about their cherished proof, which makes one wonder just how much trust they really put on their most valuable "evidence."

The interesting part comes however when we try to investigate how large the Treblinka camp was—that is, if there was a camp at the place. The very existence of a concentration camp at Treblinka hinges on mere hearsay and flimsy evidence. It is highly doubtful if there ever was a concentration camp at Treblinka. There are no reliable records available which show this and even Exterminationists themselves inform us that the whereabouts of the camp could not be determined after the Soviets took over the place.

As years have passed, the Exterminationists have rigged up various locations purporting to be the location of the camps. In an endeavor to uphold the Extermination theory they have apparently divided Treblinka into two camps, one for labor, the other for extermination. These places are then called Treblinka 1 and Treblinka 2. There is no agreement on which place is which and it all seems to hinge on who asks the question.

The place furthest away from the railroad tracks (one source claims it is located about 1.5 km away, see 1, Vol. 15:1366), by some indicated as Treblinka 2, can be dismissed, that is, if any credence can be placed on the present site. Today the place has the foundation of what purports to be 8 barracks besides two other foundations, one of which was fairly well built and which has a basement. It is not certain however whether the foundations of the 8 barracks were built by the Germans or not. They may just as well, as in the case of Chelmno, have been put there by the "liberators" after the war.

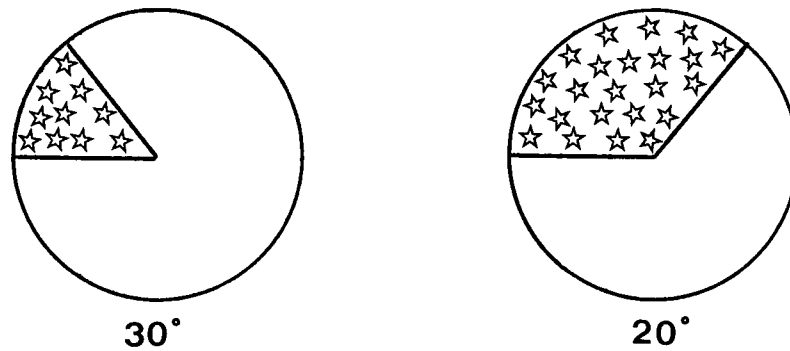
It is apparent however that if there was a camp there, not even one such clothes mountain could have been accommodated at the place. The area is far too small and the presence of the 8 barracks and the other buildings exclude such a huge

mountain. Besides, the site of the so called "gas chambers" which were located near the mountains of clothes is supposed to have been near the railroad tracks, about 1.5 km away.

It must be admitted however that this place which is located nearer the railroad tracks, looks even more suspicious than the former. From evidence we could gather at the location, there was no proof of such a place at this location.⁴

One (of several) official figures the Exterminationists have given us of the total area for the "death camp" is 13.5 hectares, or 135,000 square meters (33.4 acres). If the camp was in a square the measurements would thus have been 367.4m x 367.4m ($\sqrt{135,000} = 367.4$ — see FIG. 3). It may be readily seen that the camp could hardly have contained even one such mountain of clothes even if we were to allow an angle of 30°. This camp is also supposed to have contained numerous buildings. A model of it is presented in *Encyclopaedia Judaica* (Vol. 15:1368) which is likely based on conjecture. It does illustrate the point however that the camp had numerous buildings. The mere presence of such a high mountain of clothes would have made it most difficult for the guards to keep an eye on the prisoners, besides, it would necessitate that a fence be built that was even higher than the mountain of clothes, for had the mountain of clothes been close to the fence (in the case of 10° angle it would of course go beyond it), the prisoners could have readily escaped over the fence unless it was higher than the clothes mountain. An angle of 10° would require that the fence surrounding the Treblinka camp would be over 34.3 meters. The whole notion of such a high fence is staggering, to say the least (see FIG. 3). To get the correct measurement of the entire fence, the length of the fence going above the base where the mountain of clothes is meeting, should be added to 34.3m.

The below circle graphs can be used to illustrate the total area which one such mountain of clothes would have taken of a camp having 13.5 hectares. An angle of 30° would require 14.2% of the circle.



If we take the 10° angle, the area for such a mountain of clothes would have extended the mountain beyond the camp, some 53% or 194.7 meters and require a fence over 34.3 meters. The following graph will illustrate this point nicely if we assume the camp to be in the shape of a square.

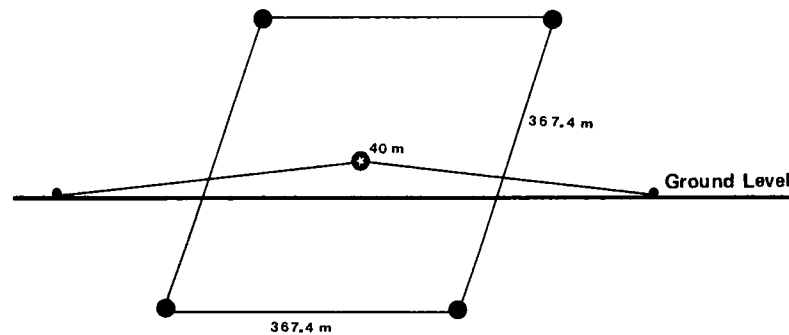


FIG. 5 is based on a measurement that the Treblinka “death camp” had an area of 13.5 hectares (367.4×367.4). With an angle of 10° the mountain of clothes would reach 53% beyond the area of the camp. The fence surrounding the camp would have to be over 34.3 meters.

Similar experiments with measurements can be made on the others camps where the sizes of the camps have been given. Admittedly these figures are for the most times taken out of a clear blue sky, such as in the cases of Treblinka and Sobibor, but the Exterminationists inform us that the methods of procedure and the killing of the victims resembled each other at such places as Chelmno, Belzec, Sobibor and Treblinka.

It is claimed that Sobibor "had an area of 60 hectares" (12:84; 774.6 x 774.6m, or 148.3 acres). This measurement, given to us by the Polish authorities, is a mystery of its own for when we investigated the area in 1978 we could not even determine if there was a camp there and what is shown to us today is a place having an area even less than that of Treblinka. Many of the trees at Sobibor were clearly older than the camp and while we were there they were cutting down the wood all around the place. Quite possibly the area which was cleared had been cleared of trees after the liberation, a method which has been used at such places as Chelmno.⁵ The unsuspecting tourist learns nothing about this unless he is determined to make a thorough investigation of his own. As far as we know there never was an extermination or prison camp of any sort at Sobibor and what was there was likely nothing more than a small German military post. There is no evidence whatsoever of an extermination camp at Sobibor and a figure of about 100 x 100 meters should be more than adequate for the present site in making the experiment. Even if the clothes mountain had an angle of 30° it would have reached beyond the "camp."

The Exterminationist Leon Poliakov reports from the Jerusalem Tribunal in 1961 that the method of extermination at Belzec, as reported by Gerstein, "very much resembled the one at Treblinka" (142:411). We are told this also was true in the case of Sobibor, a place Gerstein had not "visited" nor did he "exactly" know where it was located, but which, according to him, had a daily death toll of 20,000 persons, some 5000 less per day than at Treblinka (109:252; 142:412).

Two Polish "authorities" maintain a death rate for Sobibor which almost equals the alleged figure for Treblinka, some

600,000 (7:248; 12:84). As we are on a guessing journey we may as well speculate that Sobibor also had mountains of clothes. Gerstein had been instructed that one of his duties was to "disinfect a very large quantity of clothing" (142:412).

At Belzec the victims were instructed to "Take all clothing off" (142:414). Likely also here there were mountains of clothes. One Polish authority tells us that this camp "occupied a relatively small area rectangular in shape with sides measuring 275 and 263 metres respectively" (12:81; 7.2 hectares or 17.8 acres). Anyone who has visited Belzec and examined it, recognizes at once how ridiculously small the "death camp" really is and it is a wonder why the Exterminationists would bring this place up in evidence as one of the most elaborate places for extermination ever invented by man.

At the time the Germans were running Belzec the area inside was "camouflaged with branches and young trees," and at the center there was "a clump of trees" (12:81). When we examined the place in 1978, about half of it was forested. It would be interesting to know where even one mountain of clothes could be put in this camp.

In none of these alleged camps do mountains of clothes, 40m high, fit in.

And here are some further observations. If we were to allow one set of underwear to each person, a liberal estimate, counted on the basis of a 30° angle, would be, that, one mountain of clothes, 40m high, would contain the underwear of at least 190 million people! The counting of one set of underwear per person cannot be considered to be too little as Exterminationists sometimes tell us the victims were put naked onto the trains, and if so, then the victims did not have any clothing with them on their arrival at the camps (compare 161:299; RH 17).

It should be evident from the above examples that no person with a sound mind can put any credence to such arrant nonsense as the Exterminationists are repeatedly dishing out to an uncritical public. The Extermination Theory should be placed where it really belongs: in the realms of fantasy. Viewed in this light the whole Theory will unfold as

a fiction; a mental derangement foisted upon man on a mass scale in this era of "technology and enlightenment."

Footnotes

- 1) It should be recognized that none of the pictures presented in these sources have any resemblance to such a high mountain of clothes. Some of the pictures are purported to have been taken at Auschwitz-Birkenau. But if the mountains of clothes at Treblinka, a camp which the Exterminationists consider to be a small camp, were 40m high, how high must not the mountains of clothes have been at Auschwitz and Birkenau?
- 2) Apparently Gerstein was so confused that he did not know that August was not "in winter."
- 3) A good example of a camp being rigged is Stutthof. In a major Polish Exterminationist authority, published in 1962 it states: "Owing to the fact that Stutthof had no gas chamber installations they [the victims] were generally liquidated by bringing them in the shortest possible time to a 'natural' death." See 12:70. Today at Stutthof however they do show a gas chamber to the visitors. By comparing various photographs of this building it is apparent the building has been altered. Likely the "gas chamber" was rigged up in order to attract tourists. Concentration Camp tourism is now a valuable source of foreign exchange for Poland. There is now a Holiday Inn at Auschwitz, besides numerous smaller hotels and youth hostels.
- 4) The area has obviously been cleared of trees. The ones still standing at, or near the "Extermination" place are much older than the camp. We are also told the extermination camp was located beside the railroad track. This is not so, at least not today. The best we can say of this place is that the whole area looks suspicious.
- 5) When we were at Chelmno in 1978 we talked to one of the men who had helped in cutting down the trees after the liberation. When we asked him if this cutting down of trees was not a deliberate attempt to fool the people seeing books tell us this was an extermination camp, the man smiled, and said: "You know—in books everything can be written!" According to his wife, the only thing which was there at the time of the Soviets taking over the place were two barracks. The place was then cleared of trees by the "liberators," foundations were set, all built to give a semblance of a former camp.

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The complete Bible Researcher bibliography contains nearly 200 Exterminationist and Revisionist references, and is available from the author.

Book Reviews

German History From a New Perspective

Charles E. Weber

GESCHICHTE DER DEUTSCHEN by Prof. Hellmut Diwald. 766 pages 16½x24 cm with 837 illustrations (mostly in margins) and 25 maps. Copyright 1978 by Verlag Ullstein GmbH, Frankfurt am Main, Berlin, Vienna: Propylaen Verlag. Price approximately \$28.

Professor Hellmut Diwald's *Geschichte der Deutschen* (History of the Germans) represents a milestone in the area of illustrated general histories of the German nation published during the postwar period (1945 ff.).

A combination of three notable features makes this work innovative as far as the writing of history in the German Federal Republic is concerned: Its high quality black-and-white illustrations and maps, which quite effectively reinforce the value of the text, its rather remarkable retrogressive approach, which takes us back to the early tenth century, and above all its text, which is relatively free of the masochistic approach that Germans have had a tendency to take to their own history since 1945. Nevertheless, the book does not deny the problematic aspects of German history, including debilitating conflicts which Germans have had among themselves.

Innovative as the book might be (as far as publications produced in the German Federal Republic are concerned) it has an antecedent. On first examination of the book I was struck by some similarities it has to another book, published in 1944, when the Propylaen Verlag was located in Berlin. This book, Hans Hagemeyer's *Gestalt und Wandel des Reiches* (Form and Development of the Reich), was the last great pictorial history of Germany published before the overwhelming British, American and Soviet forces finally succeeded in crushing the military resistance of a Germany

to which they accorded not even the minimum of mercy and whose desperate resistance was stimulated by the criminally irresponsible Morgenthau Plan initialed by Roosevelt in 1944. On closer examination I noted that a number of illustrations in Diwald's book were apparently prepared from the very same photographs used for Hagemeyer's book. Even some of the division titles are similar: *Die Salier*, *Die Sachsen* (p. 733; *Die Zeit der Salier und Sachsen* in Hagemeyer); *Das Stauferreich* (p. 703; *Die Zeit der Staufer* in Hagemeyer); etc.

I shall not dwell on the earlier phases of German history covered by Diwald, that is, from the early tenth century to the time of the approach of World War I. Suffice it to say that these phases of German history are treated in a stimulating, perceptive manner with an important reinforcement by the quality of illustrations for which the Propylaen Verlag has long been justly famous. Rather, I would prefer to concentrate on the more recent phases of German history including the two world wars and their aftermaths and the development of the three republics (Federal, "German Democratic" and Austrian) from what remained of the territory of the Reich. Not only does Diwald devote well over one-third of his space to the period after 1900 or so, but this treatment has encountered loud protests from some quarters. According to a story which appeared in the *National-Zeitung* of 16 February 1979, the Berlin Jewish community was so badly disturbed by the publication of the book that it elicited from Axel Springer (with whom the Propylaen Verlag is associated) an apology and a promise to bring out a strongly modified and "improved" version of the work. In passing, we might note that Diwald devotes a rather **small** amount of space to the history of the Jews in German lands.

Even while concentrating our attention on the period after about 1900 (namely the section entitled *Das Zeitalter der grossen Kriege*, pp. 21-288), it would scarcely be possible to do justice here to Diwald's massive treatment of this period. In our brief space we can merely give a sampling of Diwald's treatment of some important points.

To emphasize the watershed nature of the year 1945, Di-

wald commences his account with a description of Yalta, with its remote location and almost tropical climate, where three old men brought about a diabolically irresponsible division of the world in February 1945. The naive, illusion-filled approach of the mortally sick Roosevelt to Stalin is described (pp. 21 ff.). The cynical inconsistency of Churchill, on the other hand, is exemplified by his famous remark of 30 July 1952, that (in view of the postwar Soviet policies) the wrong swine had been slaughtered, a mistake made in the course of a war which Britain had declared against Germany on 3 September 1939 and which had cost some 50,000,000 lives (p.116).

As to the spirit which currently prevails in the Federal Republic, Diwald characterizes its citizens as cautious, rather indifferent to intellectual and cultural matters and comparable to persons about to receive or already receiving a pension (pp. 122-123).

As to the doubtful legal basis of the sentences imposed by the Nuremberg Military Tribunal on 1 October 1946, Senator Taft of Ohio is quoted at length. Pope Pius XII is also quoted as expressing his reservations in 1953 about the validity of the trials. Diwald, in fact, devotes much attention to the faulty legal basis of these trials. In subsequent trials of alleged war criminals the Americans, according to official statements, executed more persons than Britain, France and the Soviet Union put together (pages 126-136).

With regard to the German invasion of Poland that began on 1 September 1939, Diwald points out that the Polish recalcitrance toward compromises proposed by Germany on German-Polish sources of tensions was strengthened by a British guarantee of support for the Poles given in the first half of March 1939 (p. 140). When Britain demanded that German forces be withdrawn from Poland within two hours under the threat of a declaration of war against Germany, Hitler was dumbfounded at the prospect of a war with Britain (p. 145).

In April of 1940 German forces were scarcely able to beat to the punch the British forces that had already been assembled for the invasion of Norway (pp. 147-148). Even after the

outbreak of the war, Hitler repeatedly tried to come to terms with Britain but aid given by Roosevelt to Britain long before December 1941, prevented a compromise that would have lead to the ending of the tragic war between fraternal nations (p. 158).

Notwithstanding the hostility of National Socialism toward Jews, Diwald states flatly (p. 164) that not a single "extermination camp" ever existed in Germany. He also mentions the highly significant fact that on 28 December 1942, Reichsführer SS Heinrich Himmler gave the order that the number of deaths in the concentration camps was to be reduced at any price after a devastating typhus epidemic had broken out in Birkenau (p. 165). Diwald's assertion would seem to be in keeping with a statement published in the *Westdeutsche Zeitung* of 7 February 1979, by an Israeli citizen and former inmate of Auschwitz to the effect that she had never heard of gas chambers there until after her liberation.

Diwald notes the blame which Hitler directed against the Jews for the catastrophic plight of Germany in his will dated 29 April 1945, and mentions the well-known scapegoat theory (p.163). In my view, however, this theory is much too simplistic. After 1918 a great deal of hostility toward Jews was to be found not only in Germany but also Austria, Hungary, the Baltic republics, Poland and Rumania. Many middle-class Europeans perceived Communism and its almost boundless brutality as being a responsibility of the Jews who dominated the Soviet state, especially in its earlier years. Moreover, the highly disproportionate role of Jews in commercial, financial and monetary matters made them vulnerable to widespread blame in those lands where hyperinflations destroyed the assets of the middle classes and caused great embitterment in them. In fact, it is probably no coincidence that the most virulent hostility toward Jews in Europe was to be found precisely in those countries which had had the worst hyperinflations, notably Germany, Austria, Hungary, the Free City of Danzig, Poland, Lithuania and Russia. Let us not forget that after 22 June 1941, advancing German armed forces were welcomed as liberators from the bitterly hated Communist government, especially in the

Baltic states and the Ukraine, areas which had suffered in extreme measure from the brutality of the Communist leaders. In no event should the widespread European hostility toward Jews during the 1920s and 1930s be thought of as an exclusively German phenomenon, nor one based primarily on ecclesiastical traditions, Catholic or Lutheran. It was an essentially secular phenomenon.

There are some striking omissions in Diwald's treatment of World War II and its blood-soaked aftermaths. I find no reference whatsoever to the Morgenthau Plan, the diabolical scheme that was doubtless responsible for much useless spilling of blood and wasting of economic assets, both American and German. Although there is no mention of Operation Keelhaul as such, many details of the British betrayals of prisoners-of-war who had surrendered to them are given. The Serbs and Croats, for example, were handed over to Tito, who murdered unbelievably large numbers of them. The British were also responsible for shooting huge numbers of anti-Communist Cossacks who preferred death to being handed over to the Red Army (pp. 123-124). Three German armies left in the Bohemian and Moravian area at the end of the war with about 1.2 million soldiers were put into Soviet camps, where most of them died. Diwald also fails to mention the rather sizable numbers of men recruited in the Low Countries and Scandinavia who fought alongside the German forces in Russia. We tend to forget that almost all of Europe had joined in the crusade against Communism by 1942, a crusade that would doubtless have succeeded without American intervention.

In addition to the Soviet occupation of part of Finland, all of Estonia, Latvia and Lithuania and the eastern part of Rumania by the summer of 1940 (p. 154), Hitler's fear of a coalition of the United States with the Soviet Union, based on information about secret talks between the two powers, was one of the decisive factors which lead Hitler to give the order to invade Russia on 22 June 1941 (p. 157).

With regard to the prewar development of National Socialism, Diwald points out (p. 227) that movements similar to it were to be found in Turkey (under Kemal Ataturk),

Italy (under Mussolini), Hungary, Yugoslavia and Poland. He could also have pointed out, however, that a number of parallels between National Socialism and Roosevelt's New Deal can be observed, especially with regard to monetary, economic and even artistic policies. Just compare the painting typical of the WPA projects with that which was encouraged by the National Socialists, both of which had a strong tendency to socialist realism.

Diwald devotes little attention to one of the most distinctive and significant aspects of National Socialism, namely the effort to use scientific medical information to improve the genetic quality of the German population. The best exposition of this effort of which I know is found in the book by Professor Otmar von Verschuer, M.D. (1896-1969), *Leitfaden der Rassenhygiene* (Principles of Eugenics), the second edition of which was published by the Georg Thieme Verlag in Leipzig in 1944. Professor von Verschuer, by the way, was a recognized authority in this area even before 1933.

Article 231 of the Versailles "Treaty" had forced Germany to admit responsibility for starting the First World War. Diwald (p. 248) points out that the Nuremberg trials of 1945-1946 were simply a variant procedure used against Germany to attain the same result. No doubt one of the causes of World War I was the outdistancing of Britain by Germany in the fields of industry and commerce (outlined by Diwald on pp. 268-270).

I could find only one factual error made by Diwald, namely the erroneous caption below the illustration on page 211, which mentions the "rapid decline of the German Rentenmark." The Rentenmark, however, was actually the unit which replaced the old Mark, which had become virtually worthless by the end of 1923.

Diwald's terminology in itself is noteworthy. He occasionally uses the word *bolschewistisch*, hardly a fashionable word today. In referring to what is officially called the "German Democratic Republic" Diwald frequently uses the term *Mitteldeutschland*, thus asserting that the lost territories east of the Oder-Neisse Line are also part of the German realm and historical tradition.

Although Diwald includes no footnotes or bibliography (a frustrating feature), this reviewer cannot escape the impression that the writings of Revisionistic historians in the English-speaking countries might well have encouraged him to have dared a rather fresh approach to German history with a nationalistic emphasis, an approach which would scarcely have been possible as little as five years ago in the Federal Republic, the universities of which are largely permeated with Marxist influences. Examples of such Revisionistic writings are those by Austin J. App (*A Straight Look at the Third Reich* et al.), John Beaty (*The Iron Curtain Over America*), Arthur R. Butz (*The Hoax of the Twentieth Century*), Benjamin Colby (*'Twas a Famous Victory*) and A.J.P. Taylor (*The Origins of the Second World War*).

Since 1945 the atmosphere in the occupation zones of Germany and subsequently in the Federal Republic (see Diwald's introduction, pp. 15-16) has been such that historical writings that did not condemn German historical developments prior to 1945 and use history as a means of self-effacement were not likely to be published. Indeed, it would seem that history in an unbalanced or even falsified form has frequently been used as an insidious weapon in a continued and unrelenting war against the German nation, useful as it might have been in pacifying the Germans to the extent of making them willing to bear the almost Carthaginian conditions imposed on them by the victors. In view of the most recent television series, versions of German history have even been used as a means of psychological demoralization and political manipulation against the majority ethnic components in other countries whose populations are primarily Caucasian. In view of these circumstances, Diwald's work is a significant contribution to German historical writing of the past three decades. It deserves a translation into English as soon as feasible because it could remove the blindfolds from the eyes of many people who would be willing to make impartial assessments of history.

ABOUT THE CONTRIBUTORS

Dr. Arthur Butz was born and raised in New York City. He received his B.S. and M.S. degrees from the Massachusetts Institute of Technology and his Ph.D. in Control Sciences from the University of Minnesota in 1965. In 1966 he joined the faculty at Northwestern University, Evanston, Illinois, where he is now Associate Professor of Electrical Engineering and Computer Sciences. Dr. Butz is the author of *The Hoax of the Twentieth Century*, the most scientific revisionist work on the Holocaust to date.

Dr. Robert Faurisson was born at Shepperton, near London, in 1929, to a French father and a Scottish mother. He was educated in Singapore, Japan, Marseille, and in Paris at the Sorbonne, where he received his doctorate in 1972. After a short spell teaching at the Sorbonne, Professor Faurisson became Associate Professor in French Literature at the University of Lyon-2 in central France. He specializes in the appraisal and evaluation of texts and documents.

Louis FitzGibbon is the author of the finest book on the Soviet murder of 15,000 Polish officers in 1940—Katyn (recently re-published by The Noon-tide Press). He was chairman of the Katyn Memorial Committee in London, which brought about the erection of the Katyn Memorial. Mr. FitzGibbon also designed the monument. He is fluent in the Polish language and is very highly regarded amongst Polish expatriate communities on both sides of the Atlantic. He is currently an executive with a commercial company in London. He is the half-brother of the Exterminationist writer Constantine FitzGibbon, who translated the Rudolf Hoss “autobiography.”

Dr. Austin App is a prominent figure in the German-American community. Dr. App was born and raised in Wisconsin, and gained his M.A. and Ph.D. in English Literature from the Catholic University in Washington, D.C. He has taught at many Catholic and secular colleges in the East, and has served on the committees of many German-American and anti-Communist bodies. He is the author of many pamphlets debunking the Holocaust, and is regarded as an expert on many aspects. He has worked in liaison with the late foremost revisionist, Dr. Harry Elmer Barnes.

Udo Walendy runs the German revisionist publishing house Verlag für Volkstum und Zeitgeschichtsforschung. Mr. Walendy is the translator and publisher of the German edition of the Butz book *Der Jahrhundert Betrug*. He has written many revisionist works in his own right, including a unique analysis of fake atrocity photographs. The Walendy family were expelled from the German eastern territories by the Communists. Mr. Walendy was a college teacher before his involvement in publishing.

Dirlieb Felderer is one of four refugee children who were all born in different European countries. He himself was born in Innsbruck, Austria, in 1942. The family eventually found refuge in Sweden, where Mr. Felderer now lives with his Filipino wife. In 1959, Mr. Felderer became converted to the Jehovah's Witnesses faith, and went on extensive evangelizing tours of North America. He first became interested in the "Holocaust" when researching an article on the treatment of the Jehovah's Witnesses during the war. After comparing the Exterminationist and Revisionist views, he was at once converted to the latter. He now runs his own magazine and publishing house *Bible Researcher*, and organizes Revisionist tours of Poland every summer.

Professor Charles E. Weber teaches in the Faculty of Letters, at the University of Tulsa, Oklahoma.

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CONTENTS

A Note from the Editor	101
<i>Lewis Brandon</i>	
The "Problem of the Gas Chambers"	103
<i>Robert Faurisson</i>	
In the Matter of Robert Faurisson	115
<i>John Bennett</i>	
The Corpse Factory	121
<i>Arthur Ponsonby</i>	
Human Soap	131
<i>Richard Harwood & Ditlieb Felderer</i>	
Letter from Berlin	141
<i>Otto Kanold with Mark Weber</i>	
The Mendacity of Zion	147
<i>Lewis Brandon</i>	
Letters to the "New Statesman"	153
<i>Messrs. Butz, Faurisson, Verrall</i>	
Winston Spencer Churchill: a Tribute	163
<i>Harry Elmer Barnes</i>	
Auschwitz Notebook	169
<i>Ditlieb Felderer</i>	
Book Reviews	173
<i>Lewis Brandon</i>	
About the Contributors	187

A Note From The Editor

The first issue of THE JOURNAL OF HISTORICAL REVIEW reprinted the speeches given by various noted Revisionist thinkers at the first-ever Revisionist Convention, held at Northrop University in Los Angeles, over Labor Day weekend, 1979. Most of these speakers concentrated on the "Holocaust" and boldly demonstrated its fraudulent nature.

Reaction to the first issue has been very favorable. More and more academics are waking up to this; the greatest academic hoax since Piltdown Man. These academics are encouraged by the high caliber of research which has so far been published in this field. In our second issue, we again focus almost entirely on the "Holocaust." This is partly because there is such a wealth of material badly in need of publication, but also because the issue is a topical, and indeed, a vital one. A Third World War looms ominously on the horizon, and it threatens to engulf the United States yet again. This time around, the theater of conflict appears to be the Middle East, and without a doubt the U.S. will be expected to pitch-in on the side of the Israel entity. One of the main "arguments" put forward for this alliance is that six million Jews were gassed and therefore we all owe it to them to make amends. The intellectual gymnastics of this "reasoning" will be obvious to any thinking person. But there will undoubtedly be many who will be taken in, even though the argument is a total *non sequitur*.

This is where Revisionism of the "Holocaust" comes in. If we are able to demonstrate effectively that six million Jews were not "gassed" but were simply a product of the Zionists' Machiavellian imaginations, then the entire war-mongering strategy will collapse **on its own terms**. This demonstrates the necessity of "Holocaust" Revisionism as a key to avoiding any immediate, Middle East warfare.

But on a longer term basis, we need to have Historical Revisionism over a whole range of 20th Century events, particularly the lead-in to world wars. For it is **only by understanding the real reasons and real nature of warfare, that we will be able to avoid future warfare.**

Therefore, as of the next issue, we will be devoting more of our space to non-“Holocaust” matters than we have done so far. We will cover as wide a range of 20th Century events as possible, in order to gain more insight and understanding of the real reasons behind them. We will still be publishing “Holocaust”-related articles, of course, but they will take up no more than 30 % of each issue. For one thing, there is just so much valuable and unpublished material on this subject; it would be unfair to ignore it. In particular, we will be publishing more articles by the Swedish researcher Ditlieb Felderer. His first-hand researches are astounding.

This broadening of our Revisionist outlook will also be reflected in our 1980 Revisionist Convention, to be held on the first weekend in August, at a different university campus in southern California. The list of speakers will be announced soon, and attendance application forms may be obtained from this office. I look forward to meeting you there.

LEWIS BRANDON

Director: Institute for Historical Review

Editor: THE JOURNAL OF HISTORICAL REVIEW

The "Problem of the Gas Chambers"¹

ROBERT FAURISSON²

"The Tribunal shall not be bound by technical rules of evidence [...]"

(Article 19 of the Statutes of the International Military Tribunal (in reality: the Inter-allied Military Tribunal) at Nürnberg.)

"The Tribunal shall not require proof of facts of common knowledge, but shall take judicial notice thereof [...]"

(Article 21 of the Statutes.)

No one, not even among those individuals who regard the Third Reich with nostalgia, denies the existence of concentration camps under Hitler. Everyone recognizes also that certain camps were equipped with crematory ovens. Instead of being buried, the corpses were reduced to ashes. The repeated occurrence of epidemics made cremation necessary, especially for those who had died of typhus (see the photos of mass graves at Belsen et cetera). What is, however, disputed by numerous French, British, American and German authors is the existence of "extermination camps" in Hitler's Germany. This expression is used by history writers to refer to those camps which are supposed to have been equipped with "gas chambers." These "gas chambers" were different from the American gas chambers in that they were allegedly used to kill masses. The victims were allegedly men, women and children who were exterminated because of their race or religion. This is called "genocide." The principal means for carrying out this "genocide" were slaughterhouses for humans called "gas chambers" and the gas employed for this purpose would have been generally Zyklon B (a pesticide based upon prussic or hydrocyanic acid).

The authors who contest the "genocide" claim and the existence of the "gas chambers" are called Revisionists. Their argument runs approximately as follows:

It suffices for both of these problems ("genocide" and "gas chambers") to apply the customary methods of historical criticism, to see that one is confronted here by two myths which are inseparable. The criminal intentions which are attributed to Hitler have never been proven. As far as the weapon for this crime is concerned, no one has actually seen it. Here one is confronted by an extraordinarily successful war and hate propaganda campaign. History is full of frauds of this kind, beginning with the religious fables of sorcery and witchcraft. What distinguishes our times from earlier epochs is the frightening power of the media and the propaganda *ad nauseam* which is made for what must be called "the hoax of the twentieth century." Let him beware, whoever might after 30 years get the idea to try and expose this hoax. He will learn—depending upon the situation—through imprisonment, fines, assaults and insults. His career can be shattered or endangered. He will be denounced as a Nazi. Either his thesis will be ignored, or else it will be distorted. No country will be more unrelentingly ruthless toward him than West Germany.

Today however, the silence is about to be broken about those men who have dared to write responsibly that Hitler's "gas chambers" (including those of Auschwitz and Maidanek) are only a historical lie.³ That is a great advance.

But what insults and distortions an Exterminationist historian such as Georges Wellers allowed himself when, more than ten years after Paul Rassinier's death, he decided to expose the minutest part of the arguments of this ex-inmate of a concentration camp who had had the courage to reveal the lie of the "gas chambers" in his writings!

The best way in which a historian may inform himself regarding the actual claims of the disciples of Paul Rassinier is to refer to the work of the American A.R. Butz entitled *The Hoax of the Twentieth Century*.⁴

For my part, I take the liberty of making only a few observations specifically for the serious research-oriented historians.

I call their attention to a paradox. Although the "gas chambers" are, in the view of the official historians, absolutely central to a picture of the Nazi concentration camp system (and furthermore, as proof for the totally perverse and devilish character of the German concentration camps—in comparison to all previous and more recent concentration camps—it ought to be meticulously shown how the Nazis proceeded to invent, construct, and operate these fearsome slaughterhouses for humans), one must be thoroughly astonished that in the impressive bibliography of the concentration camp literature there is not a single book, not a single brochure, not a single article, on the "gas chambers" themselves. One must not be misled by some very promising titles; rather one must ascertain the contents of these writings for oneself. I regard as "official historical writing" those publications which are written about the concentration camps by institutions or foundations which are partly or wholly financed from public funds, such as, for example, in France: the Comité d'Histoire de la Deuxième Guerre Mondiale (Committee for the History of the Second World War) and the Centre de Documentation Juive Contemporaine (Jewish Contemporary Documentation Center), and in Germany (Munich): Institut für Zeitgeschichte (Institute for Contemporary History).

One must wait until page 541 of the thesis by Olga Wormser-Migot on the system of Nazi concentration camps, before one finds a passage about the "gas chambers." However, for the reader there are still three other surprises:

1. The passage in question covers only three pages.
2. It carries the title: "The Problem of the Gas Chambers."
3. The "problem" consists of trying to determine whether the "gas chambers" at Ravensbrück (Germany) and Mauthausen (Austria) really existed; the author comes to the conclusion that they did not exist; however she does not examine the "problem" of the "gas chambers" of Auschwitz or any of the other camps probably because in her mind they do not present a "problem."

At this point, the reader probably wants to know why an analysis which concludes that "gas chambers" did not exist

in certain camps is suddenly discontinued as soon as, for example, Auschwitz is discussed. Why, on one hand, is the critical spirit awakened, and then, on the other hand, is it allowed to collapse into lethargy? After all, as far as the "gas chamber" of Ravensbrück is concerned, we have available lots of points of "evidence" and "undeniable eyewitness accounts" beginning with repeated and extensive eyewitness accounts by Marie-Claude Vaillant-Couturier or Germaine Tillion. It gets even better. Several years after the war, before both British and French tribunals, the camp officials of Ravensbrück (Suhren, Schwarzhuber and Treite) repeatedly confessed to the existence of a "gas chamber" in their camp. They even vaguely described its operation. Eventually they were hanged because of this alleged "gas chamber" or else they committed suicide. The same "confessions" were given prior to their deaths by Ziereis for Mauthausen (Austria) and by Kramer for Struthof-Natzweiler (Alsace).

Today, one can see the alleged "gas chamber" of Struthof-Natzweiler and in the same place one can also read the unbelievable "confession" of Kramer. This "gas chamber" which is designated as an "historical monument" is a complete fraud. The slightest amount of critical spirit will be sufficient to convince oneself that a gassing in this small room, without any sealing whatsoever, would have been a catastrophe for the executioner as well as for the people in the vicinity. In order to make this "gas chamber" (which is guaranteed to be "in its original condition") believable, someone has gone so far as to clumsily knock a hole into the thin wall with a chisel, and thereby break four tiles. The hole was so arranged that Josef Kramer would have dumped through it the mysterious "salts" (about which he could give no further details and which, when mixed with a little water, killed within one minute!). How could salts and water make gas? How could Kramer have prevented the gas from coming back out the hole? How could he see his victims from a hole which would have let him see no more than half the room? How did he ventilate the room before opening the rudimentary door, made from rough-cut lumber? Perhaps one must ask the civil engineering firm in Saint Michel sur Meurthe

(Vosges), which after the war altered the place which today is presented to visitors "in its original condition"?

Even long after the war, prelates, university professors, and some ordinary citizens, gave eyewitness descriptions regarding the terrible reality of the "gas chambers" of Buchenwald and Dachau. With regard to Buchenwald, the "gas chamber" gradually disappeared from the minds of the people who had previously maintained that there was one in this camp.

Dachau

With regard to Dachau, the situation is different. After it had been firmly established—for example by His Eminence Bishop Piguët, the bishop of Clermont-Ferrand—that the "gas chamber" had been especially useful in gassing Polish priests,⁵ eventually the following official explanation came to pass:

This gas chamber whose construction had been started in 1943, was still not completed in 1945 when the camp was liberated. No one could have been gassed in it.

The little room, which visitors are told is a "gas chamber," is in reality completely harmless and, while all sorts of construction plans are available for "Barrack X..." (the crematorium and vicinity), one cannot determine upon what basis or technical explanation one can claim that this structure is an "unfinished gas chamber."

Broszat

No official historical institute has done more than the Institut für Zeitgeschichte (Institute for Contemporary History) in Munich to make the myth of the "gas chambers" believable. Since 1972 its director has been Dr. Martin Broszat. As a member of this Institute since 1955, Dr. Broszat became famous as a result of his (partial!) publication in 1958 of the confessions that Rudolf Höss (former Commandant of Auschwitz) is supposed to have written in a communist

prison before he was hanged. However, on 19 August 1960, this historian had to tell his amazed countrymen that there had never been a "gas chamber" in the entire Old Reich (Germany's 1937 frontiers), but rather, only in a small number of selected places, especially in occupied Poland, including Auschwitz and Birkenau. This startling news was given in a simple letter to the editor which was published in the weekly magazine *Die Zeit* (19 August 1960, p16). The title was quite misleading and restrictive: "Keine Vergasung in Dachau" ("No Gassing at Dachau") instead of "Keine Vergasung im Altreich" ("No Gassing in the Old Reich"). In order to support this contention, Dr. Broszat provided not the slightest piece of evidence. Today, eighteen years after his letter, neither he nor any of his colleagues has provided the slightest explanation for this affirmation. It would be highly interesting to learn:

1. How does Dr. Broszat know that the "gas chambers" in the Old Reich were frauds?
2. How does he know that the "gas chambers" in Poland are genuine?
3. Why do the "proofs," the "certainties" and the "eyewitness accounts" concerning the concentration camps in the West suddenly have no value, while the "proofs," "certainties" and "eyewitness accounts" concerning the camps in Poland—Communist territory—still remain true?

As if by some tacit agreement, not a single recognized historian has raised these questions. How often in the "history of history" has one relied upon the claims of a single historian?

Polish Camps

Let us now examine the "gas chambers" in Poland. For proof that the "gas chambers" in Belzec or Treblinka really existed, one is asked to rely essentially upon the

statement of Kurt Gerstein. This document from a member of the SS, who allegedly committed suicide in 1945 in the prison of Cherche-Midi in Paris, abounds with so many absurdities that in the eyes of historians it has for a long time already been thoroughly discredited.⁶ Furthermore, this statement has never been made public, not even in the documents of the Nürnberg tribunal, except in an unusable form (with truncations, falsifications, and rewritings...). The actual document has never been available with its absurd appendices (French "draft" or the "supplements" in German).

Regarding Maidanek, a visit to the actual site is absolutely necessary. It is even more convincing than a visit to Struthof-Natzweiler, if that is possible. Over this question I will publish additional information.

With regard to Auschwitz and Birkenau, one must rely essentially on the "Memoirs"⁷ of Rudolf Höss, which were prepared under the supervision of his Polish captors. At the actual site, one can only find a "reconstructed" room (Auschwitz I) and ruins (Auschwitz II or Birkenau).

An execution with gas has nothing to do with a suicidal or accidental suffocation. In the case of an execution, the executioner and his team must not be exposed to the slightest danger. For their executions, the Americans employ hydrocyanic acid in a sophisticated way, and that only in a small, hermetically-sealed, chamber. Afterwards, the gas is exhausted from the chamber and neutralized.

For this reason, one must ask how, for example in the case of Auschwitz II or Birkenau, one could bring 2000 people into a room measuring 210 square meters in area, and then in this highly crowded situation throw in the very strong pesticide Zyklon B, and then immediately after the deaths of the victims let a work crew without any gasmasks enter the room in order to take out the bodies which had been thoroughly saturated with cyanide.

Two documents⁸ from the German industrial archives which were registered by the Americans at Nürnberg tell us that the Zyklon B had a strong tendency to adhere to surfaces and could not be removed with a strong ventilator, but only

by natural aeration for almost 24 hours. Additional documents may be found only at the site in the Auschwitz Museum archives, which were never described elsewhere, but which show that this room of 210 square meters, which is today in a dilapidated condition, was only a very simple mortuary, which (in order to protect it against heat) had been located underground, and which was provided with only a single door which served as both an entrance and an exit.⁹

Concerning the crematoria of Auschwitz, there is—just as there is generally for the entire camp—an overabundance of documents and invoices down to the last penny. However, concerning the “gas chambers” there is nothing: no contract for construction, not even a study, nor an order for materials, nor a plan, nor an invoice, nor even a photograph. In a hundred war crimes trials, nothing of the sort was ever produced.

Christophersen

“I was in Auschwitz and I can assure you that there was no ‘gas chamber’ there.” Only seldom does one hear defense witnesses with enough courage to pronounce this statement. They are persecuted in the courts.¹⁰ Still today, everyone in Germany takes the risk that, if they give an eyewitness account in favor of Thies Christophersen (who wrote *The Auschwitz Lie*), they will be punished for “defaming the memory of the deceased.”¹¹

Immediately after the war, the Germans, the International Red Cross and the Vatican (which was otherwise so expert as to whatever happened in Poland), as well as many others, declared in an embarrassed tone: “The ‘gas chambers’ we knew nothing about them!” Yes but I would put the question this way: “Can one know about things which did not even happen?”

There was not a single “gas chamber” in even one of the German concentration camps; that is the truth. The nonexistence of “gas chambers” should be regarded as welcome news; to hide this news in the future would be an injustice. Just as there is no attack upon a religion if one portrays “Fatima” as a fraud, the announcement that the “gas cham-

bers" are an historical lie is no attack upon concentration camp survivors. One is merely doing one's duty being truthful.

FOOTNOTES

1. The expression is that of Olga Wormer-Migot, quoted from *Le Système Concentrationnaire Nazi (1933-1945) (The Nazi Concentration Camp System 1933-1945)*, Thesis, Paris, PUF, 1968, p541.
2. Associate Professor of the University of Lyon-2; speciality: Critic of Texts and Documents.
3. Regarding the great number of vicious and insulting articles, there is a study by Hermann Langbein which appeared in *Le Monde Juif (The Jewish World)*, April/June 1975. The title is "Coup d'oeil sur la littérature néo-nazie" ("A Glimpse at Neo-Nazi Literature"), pp8-20. Hermann Langbein was an inmate in Auschwitz. He testified at countless trials. He holds an important position in the circles of former concentration camp inmates. One of his most recent works is entitled: *Hommes et Femmes à Auschwitz (Men and Women of Auschwitz)*, Paris, Fayard, 1975, VIII-529p. (Translated from *Menschen in Auschwitz*, Vienna, 1974.) Not one of the 30 chapters, not one of the 268 sections of this book is devoted to "gas chambers"! Rather, one constantly sees expressions such as "selection for the gas chambers" etc. There is also a study by Georges Wellers which appeared in *Le Monde Juif* (op. cit.) April/June 1977. The title is "La 'Solution finale' de la question juive et la mythomanie néo-nazie" ("The 'Final Solution' and Neo-Nazi Mythomania"), pp41-84. There is also a study by Ino Arndt and Wolfgang Scheffler in *Vierteljahrshefte für Zeitgeschichte (Quarterly Review for Contemporary History)*, which is a publication of the Institute for Contemporary History in Munich. The Institute's director is currently Dr. Martin Broszat. This study was published in the issue of April 1976. The title is: "Organisierter Massenmord an Juden in NS-Vernichtungslagern" ("Organized Mass-Murder in Nazi Extermination Camps"), pp105-135.
4. *The Hoax of the Twentieth Century*, Institute for Historical Review, 1979.
5. *Prison et Deportation (Prison and Deportation)*, Paris, Spes, 1947, p77.
6. See the opinion expressed by the forensic pathologist as it is reported by the Exterminationist Pierre Joffroy in his book about Kurt Gerstein: *L'Espion de Dieu/La Passion de Kurt Gerstein (The Spy of God/The Passion of Kurt Gerstein)*, Paris, Grasset, 1969, p262.
7. *Kommandant in Auschwitz / Autobiographische Aufzeichnungen (Commandant of Auschwitz / Autobiographical Memoirs)* by Rudolf Höss, Stuttgart, Deutsche Verlags-Anstalt, 1958, 184p; introduction

and commentary by Dr. Martin Broszat. Concerning "gassing," see pages 126 and 166. The entry of the work crew into the "gas chamber" is supposed to happen "sofort" ("immediately") as it is written on page 166.

8. These two extensive documents which are of great importance were apparently not used at the trials of Gerhard Peters, former director of Degesch. They were registered as documents NI-9098 and NI-9912. They irrevocably reduce to nothing the "eyewitness testimony" of Höss regarding the "gas chambers."
9. Photographs Neg. 6228 and following.
10. Case of Wilhelm Stäglich, for example. See Stäglich in the *Index Nominum* of Butz's book (op. cit.).
11. *Die Auschwitz-Lüge* (The Auschwitz Lie), #23 of *Kritik* (2341 Kälberhagen, Post Mohrkirch, West Germany), 1974. This booklet was followed by *Der Auschwitz-Betrug/Das Echo auf die Auschwitz-Lüge* (The Auschwitz Fraud/The Echo of the Auschwitz Lie.).

SUPPLEMENT

A. Conclusion after 30 years of research by the Revisionist authors:

1. The Hitler "gas chambers" never existed.
2. The "genocide" (or "attempted genocide") of the Jews never took place. In other words: Hitler never gave an order—nor permission—that anyone should be killed because of his race or religion.
3. The alleged "gas chambers" and the alleged "genocide" are one and the same lie.
4. This lie, which is largely of Zionist origin, has made an enormous political and financial fraud possible, whose principal beneficiary is the state of Israel.
5. The principal victims of this fraud are the German

people (but not the German rulers) and the entire Palestinian people.

6. The enormous power of the official information services has, thus far, had the effect of ensuring the success of the lie and of censoring the freedom of expression of those who have denounced the lie.
 7. The participants in this lie know that its days are numbered. They distort the purpose and nature of the Revisionist research. They label as "resurgence of Nazism" or as "falsification of history" what is only a thoughtful and justified concern for historical truth.
- B. Two publications and an official intervention by R. Faurisson:
1. A letter to Historama, Paris, November 1975, p10, on the expression "N.N." These initials never meant: "Nacht und Nebel" ("Night and Fog") but "Nomen nescio" ("Anonymous"). In practice it meant that certain inmates would not be permitted to receive or send mail.
 2. Segments of a letter to Historia, Paris, August 1977, p132: "The Imposture of Genocide."
 3. On 29 January 1978 at the "Colloque National de Lyon sur Eglises et Chrétiens de France dans la Deuxième Guerre Mondiale" (National Convention in Lyon on Churches and Christians of France during the Second World War)—an intervention concerning the imposture of the "gas chambers" (see Rivarol, Paris, 16 February 1978, p5).

DECLARATION

I take no responsibility for the political views of others. On the contrary, I do take responsibility for the contents of the foregoing reviewed and corrected text which appeared in the magazine *Défense de l'Occident* (*Defense of the West*) in June 1978, pp32-40.

I take this responsibility in my name and as an Associate Professor of the University of Lyon-2.

I hereby contend that not a single "gas chamber" to kill human beings existed under the Hitler regime. This I firmly maintain and sign.

This article is the only English translation authorized by me.

Robert Faurisson

In the Matter of Robert Faurisson

JOHN BENNETT

Statement on oath by John Tuson Bennett of 122 Canning Street, Carlton Melbourne Australia, barrister and solicitor of the Supreme Court of Victoria.

I, John Tuson Bennett of 122 Canning Street Carlton Melbourne make oath and say as follows:

1. I am a barrister and solicitor of the Supreme Court of Victoria and have been employed by the Attorney General's Department of the Government of Australia since 1968, and am currently working in the legal aid section of that Department.
2. I graduated in law with honors from the University of Melbourne in 1958 and graduated in arts with honors from the same University in 1966. I am the author of various publications such as *Freedom of Expression in Australia*, *The Handbook of Citizens Rights*, *Police Powers and Citizens Rights* and *Your Rights*. *Your Rights* has sold over 120,000 copies in Australia and is the standard reference work on human rights in Australia.
3. I have been the Secretary of the Victorian Council for Civil Liberties since it was founded in 1966. The VCCL supports freedom of speech, freedom to conduct research, freedom to publish and freedom from arbitrary government actions; it investigates police misconduct, invasions of privacy and allegations of transgressions of citizens' rights, promotes law reform; and it takes steps to advise the public of their rights.

4. As a private citizen, I have exercised my own personal right to freedom of speech to conduct research and to publish my findings in various controversial areas of "history." In particular, I have conducted research into the treatment of Jews in Europe in WWII. I have come to the same conclusion as that reached by Professor A. Butz, Professor H. Barnes and Professor J. Martin in the United States of America, and by Associate Professor Robert Faurisson in France, that there was no plan in WWII to exterminate Jews and that there were no mass gassings. Professor Helmut Diwald has also raised serious questions about the Holocaust in his book *The History of the Germans*.

5. The question of the nature and extent of "The Holocaust" is freely debatable in the media in Australia, and it is not suggested that people such as myself are neo nazi or anti semitic, that we should be penalized in our jobs because of our views, or that we have committed "group libel." There is no law in Australia allowing people to sue for group libel, and I would regard any such law as a major threat to freedom of speech.

6. My findings challenging the nature of "The Holocaust" have been published in or referred to in the following parts of the Australian media.

A. In *The National Times* in an article dated 10 February 1979 and many subsequent letters. *The National Times* has a circulation of about 120,000 in Australia, which has a population of about 14 million. It is the major national weekly apart from *The Bulletin*.

B. In *The Age* in feature articles on 3 March 1979 and 28 March 1979, and in about 20 letters to the editor, *The Age* is Melbourne's major quality morning newspaper with a circulation of 200,000. A letter by me dated 15 March 1979 is attached.

C. In *Nation Review* a major left wing national weekly in many issues in 1979 including an article by me (dated 7 June 1979) which is attached.

D. In *The Bulletin* in a feature article dated 13 September 1979 and many subsequent letters some of which are attached. *The Bulletin* is a conservative weekly with a circulation of 90,000.

E. On the Australian Broadcasting Commission's TV program ABC2 *Nationwide* on 25 April 1979, on ABC radio PM on 29 October 1979 and on the Australia wide *Willesee* TV show on 9 November 1979.

A cassette tape of my comments on these shows is attached. The ABC is the Australian equivalent of the British Broadcasting Commission (the BBC).

F. In *The Melbourne Herald* in a letter dated the 25 October 1979 a copy of which is attached. *The Herald* is Melbourne's only afternoon daily and has a circulation of 460,000.

The above news items indicate that the "Holocaust" is a legitimate matter for debate in a society such as Australia which values its freedom of speech. Any attempts to suppress freedom of speech could lead to suppression of the truth.

Also in Australia, if there was any suggestion that a judicial officer was biased or had preconceptions in relation to the issues in any court case he would disqualify himself, on the basis that "justice must not only be done but must be seen to be done," which is a maxim of our legal system.

7. The above news items numbered A, B, C, D, E and F are attached hereto and marked with the letters "A" "B" "C" "D" "E" and "F."

8. The publication *Your Rights* referred to in paragraph 2 above is attached hereto and marked with the letter "G."

9. The Victorian Council for Civil Liberties of which I am secretary has endorsed my right as a private citizen to con-

duct personal research and publish my findings and has issued the following statement in support of Robert Faurisson's right to do likewise:—

“TO WHOM IT MAY CONCERN

The Victorian Council for Civil Liberties believes that the treatment of Professor Robert Faurisson by the University of Lyon, by sections of the French media, and by some decisions of French courts is scandalous, and can be compared in some respects with the Dreyfus case in France.

The VCCL believes that the Civil Rights of Professor Faurisson have been infringed and in particular that his civil rights to conduct research, to have freedom of speech, and to have academic freedom have been infringed.

It is the right to anyone to conduct research and publish his findings on any subject including controversial areas of History such as the Holocaust, and attempts to harass, victimize and silence anyone conducting such research are incompatible with the principles of a free society.

The VCCL which was established in 1966 covers the second largest state or province in Australia, and has consistently been opposed to book censorship, censorship of ideas and suppression of information by the media, and has consistently supported the civil rights of individuals in relation to the State and other organizations such as the media and universities. John Bennett Secretary Victorian Council for Civil Liberties.”

10. I am prepared to attend court proceedings in France to give evidence on behalf of Robert Faurisson and to be cross examined on this, my affidavit. I believe that attempts to silence, victimize and harass Robert Faurisson are designed to prevent free debate on an important historical issue, and that the attempts are incompatible with the principles of a free society.

Sworn at Melbourne in the State of Victoria.

Before me A Commissioner of the Supreme Court
in the State of Victoria for taking affidavits.

Now that you have read Lilienthal's *Zionist Connection*, read the rest of the story in

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and the

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The Corpse Factory

ARTHUR PONSONBY

A series of extracts will give the record of one of the most revolting lies invented during the First World War, the dissemination of which throughout not only Britain but the world was encouraged and connived at by both the Government and the press. It started in 1917, and was not finally disposed of till 1925.

(Most of the quotations given are from *The Times*. The references in the lower strata of the press, it will be remembered, were far more lurid.)

One of the United States consuls, on leaving Germany in February 1917, stated in Switzerland that the Germans were distilling glycerine from the bodies of their dead.

The Times 16 April 1917

Herr Karl Rosner, the Correspondent of the Berlin *Lokalanzeiger*, on the Western front . . . published last Tuesday the first definite German admission concerning the way in which the Germans use dead bodies.

We pass through Everingcourt. There is a dull smell in the air as if lime were being burnt. We are passing the great Corpse Exploitation Establishment (*Kadaververwertungsanstalt*) of this Army Group. The fat that is won here is turned into lubricating oils, and everything else is ground down in the bone mill into a powder which is used for mixing with pig's food and as manure—nothing can be permitted to go to waste.

The Times 16 April 1917

There was a report in *The Times* of 17 April 1917 from *La Belgique* (Leyden), via *l'Indépendance Belge*, 10 April, giving a very long and detailed account of a *Deutsche Abfallverwertungs-gesellschaft* factory near Coblenz, where train-loads of the stripped bodies of German soldiers, wired into bundles, arrive and are simmered down in cauldrons,

the products being stearine and refined oil.

In *The Times* of 18 April 1917, there was a letter from C.E. Bunbury commenting and suggesting the use of the story for propaganda purposes, in neutral countries and the East, where it would be especially calculated to horrify Buddhists, Hindus, and Mohammedans. He suggested broadcasting by the Foreign Office, India Office, and Colonial Office; there were other letters to the same effect on 19 April.

In *The Times* of 20 April 1917, there was a story told by Sergeant B____, of the Kents, that a prisoner had told him that the Germans boil down their dead for munitions and pig and poultry food. "This fellow told me that Fritz calls his margarine 'corpse fat' because they suspect that's what it comes from."

The Times stated that it had received a number of letters "questioning the translation of the German word *Kadaver*, and suggesting that it is not used of human bodies. As to this, the best authorities are agreed that it is also used of the bodies of animals." Other letters were received confirming the story from Belgian and Dutch sources (later from Roumania).

There was an article in the *Lancet* discussing the "business aspect" (or rather the technical one) of the industry. An expression of horror appeared from the Chinese Minister in London, and also from the Maharajah of Bikanir, in *The Times* of 21 April 1917.

The Times of 23 April 1917, quotes a German statement that the report is "loathsome and ridiculous," and that *Kadaver* is never used of a human body. *The Times* produces dictionary quotations to show that it is. Also that both *Tier-korpermehl* and *Kadavermehl* appear in German official catalogs, the implication being that they must be something different.

In *The Times* of 24 April 1917, there was a letter, signed E.H. Parker, enclosing copy of the *North China Herald*, 3 March 1917, recounting an interview between the German Minister and the Chinese Premier in Peking:

But the matter was clinched when Admiral von Hinke was dilating upon the ingenious methods by which German scientists were obtaining chemicals necessary for the manufacture of munitions. The admiral triumphantly stated that they

were extracting glycerine out of their dead soldiers! From that moment onward the horrified Premier had no more use for Germany, and the business of persuading him to turn against her became comparatively easy.

The following questions in Parliament show the Government evading the issue, although they knew there was not a particle of authentic evidence for the report—a good instance of the official method of spreading falsehood.

Mr. Ronald McNeill asked the Prime Minister if he will take steps to make it known as widely as possible in Egypt, India, and the East generally, that the Germans use the dead bodies of their own soldiers and of their enemies when they obtain possession of them, as food for swine.

Mr. Dillon asked the Chancellor of the Exchequer whether his attention has been called to the reports widely circulated in this country that the German Government have set up factories for extracting fat from the bodies of soldiers killed in battle; whether these reports have been endorsed by many prominent men in this country, including Lord Curzon of Kedleston; whether the Government have any solid grounds for believing that these statements are well-founded; and if so, whether he will communicate the information at the disposal of the Government to the House.

Lord R. Cecil: With respect to this question and that standing in the name of the Hon. Member for East Mayo, the Government have no information at present beyond that contained in extracts from the German Press which have been published in the Press here. In view of other actions by German military authorities, there is nothing incredible in the present charge against them. His Majesty's Government have allowed the circulation of facts as they have appeared through the usual channels.

Mr. McNeill: Can the Right Hon. Gentleman answer whether the Government will take any steps to give wide publicity in the East to this story emanating from German sources?

Lord R. Cecil: I think at present it is not desirable to take any other steps than those that have been taken.

Mr. Dillon: May I ask whether we are to conclude from that answer that the Government have no solid evidence whatever in proof of the truth of this charge, and they have taken no steps to investigate it; and has their attention been turned to

the fact that it is not only a gross scandal, but a very great evil to this country to allow the circulation of such statements, authorized by Ministers of the Crown, if they are, as I believe them to be, absolutely false?

Lord R. Cecil: The Hon. Member has, perhaps, information that we have not. I can only speak from statements that have been published in the Press. I have already told the House that we have no other information whatever. The information is the statement that has been published and that I have before me (quoting *Times* quotation from *Lokalanzeiger*). This statement has been published in the Press, and that is the whole of the information that I have.

Mr. Dillon: Has the Noble Lord's attention been drawn to the fact that there have been published in the *Frankfurter Zeitung* and other leading German newspapers descriptions of this whole process, in which the word *Kadaver* is used, and from which it is perfectly manifest that these factories are for the purpose of boiling down the dead bodies of horses and other animals which are lying on the battlefield—(an Hon. Member: "Human animals!")—and I ask the Right Hon. Gentleman whether the Government propose to take any steps to obtain authentic information whether this story that has been circulated is true or absolutely false. For the credit of human nature, he ought to.

Lord R. Cecil: It is not any part of the duties of the Government, nor is it possible for the Government, to institute inquiries as to what goes on in Germany. The Hon. Member is surely very unreasonable in making the suggestion, and as for his quotations from the *Frankfurter Zeitung*, I have not seen them, but I have seen statements made by the German Government after the publication of this, and I confess that I am not able to attach very great importance to any statements made by the German Government.

Mr. Dillon: I beg to ask the Right Hon. Gentleman whether, before a Minister of the Crown, a member of the War Cabinet, gives authorization to these rumors, he ought not to have obtained accurate information as to whether they are true or not.

Lord R. Cecil: I think any Minister of the Crown is entitled to comment on and refer to something which has been published in one of the leading papers of the country. He only purported to do that, and did not make himself responsible for the statement (an Hon. Member: "He did!"). I am informed that he did not. He said: "As has been stated in the papers."

Mr. Outhwaite: May I ask if the Noble Lord is aware that the circulation of these reports (interruption) has caused anxiety and misery to British people who have lost their sons on the battlefield, and who think that their bodies may be put to this purpose, and does not that give a reason why he should try to find out the truth of what is happening in Germany?

House of Commons, 30 April 1917

In *The Times* of 3 May 1917, there were quotations from the *Frankfurter Zeitung* stating that the French Press is now treating the Kadaver story as a "misunderstanding."

The Times of 17 May 1917 reported that Herr Zimmermann denied in the Reichstag that human bodies were used; and stated that the story appeared first in the French Press.

In reply to a question in the House of Commons on 23 May, Mr. A. Chamberlain stated that the report would be "available to the public in India through the usual channels."

A corpse factory cartoon appeared in *Punch*.

Kaiser (to 1917 recruit): And don't forget that your Kaiser will find a use for you alive or dead. (At the enemy's establishment for the utilization of corpses the dead bodies of German soldiers are treated chemically, the chief commercial products being lubricant oils and pig food.)

View of the corpse factory out of the window.

The story had a world-wide circulation and had considerable propaganda value in the East. Not till 1925 did the truth emerge.

A painful impression has been produced here by an unfortunate speech of Brigadier-General Charteris at the dinner of the National Arts Club, in which he professed to tell the true story of the war-time report that Germany was boiling down the bodies of her dead soldiers in order to get fats for munitions and fertilizers.

According to General Charteris, the story began as propaganda for China. By transposing the caption from one of two photographs found on German prisoners to the other he gave the impression that the Germans were making a dreadful use of their own dead soldiers. This photograph he sent to a Chinese newspaper in Shanghai. He told the familiar story of

its later republication in England and of the discussion it created there. He told, too, how, when a question put in the House was referred to him, he answered it by saying that from what he knew of German mentality, he was prepared for anything.

Later, said General Charteris, in order to support the story, what purported to be the diary of a German soldier was forged in his office. It was planned to have this discovered on a dead German by a war correspondent with a passion for German diaries, but the plan was never carried out. The diary was now in the war museum in London.

The Times 22 October 1925. From *New York Correspondent*.

Some opinions of politicians may be given.

Lloyd George: The story came under my notice in various ways at the time. I did not believe it then; I do not believe it now. It was never adopted as part of the armory of the British Propaganda Department. It was, in fact, "turned down" by that department.

Mr. Masterman: We certainly did not accept the story as true, and I know nobody in official positions at the time who credited it. Nothing as suspect as this was made use of in our propaganda. Only such information as had been properly verified was circulated.

Mr. I. Macpherson: I was at the War Office at the time. We had no reason to doubt the authenticity of the story when it came through. It was supported by the captured divisional orders of the German Army in France, and I have an impression it was also backed up by the Foreign Office on the strength of extracts from the German Press. We did not know that it had been invented by anybody, and had we known there was the slightest doubt about the truth of the story, it would not have been used in any way by us.

A New York correspondent describes how he rang General Charteris up, and inquired the truth of the report and suggested that, if untrue, he should take it up with the *New York Times*.

On this he protested vigorously that he could not think of challenging the report, as the mistakes were only of minor importance.

Daily News 5 November 1925

There was a *Times* article on the same subject quoting the *New York Times*' assertion of the truth of their version of the speech.

This paper makes the significant observation that in the course of his denial he offered no comment on his reported admission that he avoided telling the truth when questioned about the matter in the House of Commons, or on his own description of a scheme to support the Corpse Factory story by "planting" a forged diary in the clothing of a dead German prisoner—a proposal which he only abandoned lest the deception might be discovered.

Brigadier-General Charteris, who returned from America at the week-end, visited the War Office yesterday and had an interview with the Secretary of State for War (Sir Laming Worthington-Evans) concerning the reports of his speech on war propaganda in New York. It is understood that the War Office now regard the incident as closed and that no further inquiry is likely to be held.

General Charteris left for Scotland later in the day, and on arrival in Glasgow issued the following statement:

"On arrival in Scotland I was surprised to find that, in spite of the repudiation issued by me at New York through Reuter's agency, some public interest was still excited in the entirely incorrect report of my remarks at a private dinner in New York. I feel it necessary therefore to give again a categorical denial to the statement attributed to me. Certain suggestions and speculations as regards the origins of the Kadaver story, which have already been published in *These Eventful Years* (British Encyclopedia Press) and elsewhere, which I repeated, are, doubtless unintentionally, but nevertheless unfortunately, turned into definite statements of fact and attributed to me.

"Lest there should still be any doubt, let me say that I neither invented the Kadaver story nor did I alter the captions in any photographs, nor did I use faked material for propaganda purposes. The allegations that I did so are not only incorrect but absurd, as propaganda was in no way under

G.H.Q. France, where I had charge of the Intelligence Services. I should be as interested as the general public to know what was the true origin of the Kadaver story. G.H.Q. France only came in when a fictitious diary supporting the Kadaver story was submitted. When this diary was discovered to be fictitious, it was at once rejected.

"I have seen the Secretary of State this morning and have explained the whole circumstances to him, and have his authority to say that he is perfectly satisfied."

The Times 4 November 1925

Lieut.-Commander Kenworthy asked the Secretary of State for War if, in view of the feeling aroused in Germany by the recrudescence of the rumours of the so-called corpse conversion factory behind the German lines in the late war, he can give any information as to the source of the original rumour and the extent to which it was accepted by the War Office at the time.

Sir L. Worthington-Evans: At this distance of time I do not think that the source of the rumour can be traced with any certainty. The statement that the Germans had set up a factory for the conversion of dead bodies first appeared on 10 April 1917, in the *Lokalanzeiger*, published in Berlin, and in *l'Indépendance Belge* and *La Belgique*, two Belgian newspapers published in France and Holland. The statements were reproduced in the Press here, with the comment that it was the first German admission concerning the way in which the Germans used their dead bodies.

Questions were asked in the House of Commons on 30 April 1917, and the Under-Secretary of State for Foreign Affairs replied on behalf of the Government that he had then no information beyond that contained in the extract from the German Press. But shortly afterwards a German Army Order containing instructions for the delivery of dead bodies to the establishments described in the *Lokalanzeiger* was captured in France and forwarded to the War Office, who, after careful consideration, permitted it to be published.

The terms of this order were such that, taken in conjunction with the articles in the *Lokalanzeiger* and in the two Belgian papers and the previously existing rumours, it appeared to the War Office to afford corroborative evidence of the story. Evidence that the word *Kadaver* was used to mean human bodies, and not only carcasses of animals, was found in German dictionaries and anatomical and other works, and the

German assertion that the story was disposed of by reference to the meaning of the word *Kadaver* was not accepted. On the information before them at the time, the War Office appear to have seen no reason to disbelieve the truth of the story.

Lieut.-Commander Kenworthy: I am much obliged to the Right Hon. Gentleman for his very full answer. Does he not think it desirable now that the War Office should finally disavow the story and their present belief in it?

Sir L. Worthington-Evans: I cannot believe any public interest is served by further questions on this story. I have given the House the fullest information in my possession in the hope that the Hon. Members will be satisfied with what I have said. (Hon. Members: Hear, hear.)

Lieut.-Commander Kenworthy: Does not the Right Hon. Gentleman think it desirable, even now, to finally admit the inaccuracy of the original story, in view of Locarno and other things?

Sir L. Worthington-Evans: It is not a question of whether it was accurate or inaccurate. What I was concerned with was the information upon which the War Office acted at the time. Of course, the fact that there has been no corroboration since necessarily alters the complexion of the case, but I was dealing with the information in the possession of the authorities at the time.

House of Commons, 24 November 1925

This was a continued attempt to avoid making a complete denial, and it was left to Sir Austen Chamberlain to nail the lie finally to the counter. In reply to Mr. Arthur Henderson on 2 December 1925, asking if he had any statement to make as to the *Kadaver* story, he said:

Yes, sir; my Right Hon. Friend the Secretary of State for War told the House last week how the story reached His Majesty's Government in 1917. The Chancellor of the German Reich has authorized me to say, on the authority of the German Government, that there was never any foundation for it. I need scarcely add that on behalf of His Majesty's Government I accept this denial, and I trust that this false report will not again be revived.

The painful impression made by this episode and similar propaganda efforts in America is well illustrated by an edito-

rial in *Times-Dispatch*, of Richmond, U.S.A., on 6 December 1925.

Not the least of the horrors of modern warfare is the propaganda bureau, which is an important item in the military establishment of every nation. Neither is it the least of the many encouraging signs which each year add to the probability of eventual peace on earth. The famous Kadaver story, which aroused hatred against the German to the boiling-point in this and other Allied nations during the war, has been denounced as a lie in the British House of Commons. Months ago the world learned the details of how this lie was planned and broadcasted by the efficient officer in the British Intelligence Service. Now we are told that, imbued with the spirit of the Locarno pact, Sir Austen Chamberlain rose in the House, said that the German Chancellor had denied the truth of the story, and that the denial had been accepted by the British Government.

A few years ago the story of how the Kaiser was reducing human corpses to fat aroused the citizens of this and other enlightened nations to a fury of hatred. Normally sane men doubled their fists and rushed off to the nearest recruiting sergeant. Now they are being told, in effect, that they were dupes and fools; that their own officers deliberately goaded them to the desired boiling-point, using an infamous lie to arouse them, just as a grown bully whispers to one little boy that another little boy said he could lick him.

The encouraging sign found in this revolting admission of how modern war is waged is the natural inference that the modern man is not over-eager to throw himself at his brother's throat at the simple word of command. His passions must be played upon, so the propaganda bureau has taken its place as one of the chief weapons.

In the next war, the propaganda must be more subtle and clever than the best the World War produced. These frank admissions of wholesale lying on the part of trusted Governments in the last war will not soon be forgotten.

Human Soap

RICHARD HARWOOD & DITLIEB FELDERER

It is variously claimed by the Exterminationists that human corpses underwent melting by some rendering process whereby raw material for soap was made. The process, means, and distribution system, are all totally unknown.

Immediately after liberation, in Politiceni in Romania, the district rabbi ordered the collection of all bars of soap bearing the letters "RIF". After the recitation of the Kaddisch (the Jewish prayer for the dead) the bars of soap were then buried in the Jewish cemetery. News reports about the incident appeared in the local Polish press, which were later picked up in such "Holocaust" books as F.C. Weiskopf's *Elend und Grösse unserer Tage* (*The Misery & Greatness of Our Days*), 1950.

Also, an article in the *Paris Match* about Anne Frank, written by Pierre Joffroy, reports that

four bars of "Jewish soap" manufactured from corpses in the extermination camps and which, discovered in Germany, were wrapped in a shroud, in 1948, and piously buried according to the rites in a corner of Haifa cemetery in Israel.

Paris Match, No. 395, 3 November 1956, p93

The letters "RIF" actually stand for Reichsstelle für Industrielle Fettversorgung: the German government outlet which oversaw the production and distribution of soap and detergent products. These letters were twisted by the Exterminationists to mean "Rein Jüdisches Fett" ("Pure Jewish Fat").

The Exterminationist Nachum Blumental from Tel Aviv writes that this soap was one of the most important display objects in Holocaust museums around the world. He reports

that bars of such soap are exhibited at the Historical Institute of Warsaw, at the Kaznelson House of the Ghettofighters' Kibbutz in Israel, and at the YIVO Institute for Jewish Research in New York. He also writes that bits of "RIF" soap are to be found in the Keller des Grauens on Mount Zion in Jerusalem. (See *Übersetzung Aus dem Hebräischen Deckblatt; Jiddische Kultur Monatsschrift des Jiddischen Kulturverbandes*, #21, June-July 1959, p1.)

A Mr. Yaakov Riz of 1453 Levick Street, Philadelphia, Pennsylvania, operates his own "Holocaust" Museum out of his basement, under the auspices of what he calls the "Brotherhood to Prevent Genocide." He displays a jeweled soap dish inscribed "Soap Made of Jewish Bodies" complete with a fragment of soap which is claimed to be made of human fat. However, no forensic analysis has ever been made of the soap. Riz, who claims to have lost 83 of his relatives at Auschwitz, was captured by the Red Army in which he promptly enlisted. He was later court-martialed (offense unknown), but after serving time in a Gulag, was repatriated to Poland from whence he emigrated to Israel to join the Zionist fight to take Palestine away from its inhabitants. He came to the United States in 1952 (*Philadelphia Inquirer*, 21 April 1979).

Among the best known Exterminationist authors, Reitlinger omits any mention of human soap, while Hilberg (31: p624) doubts the authenticity of the claim. But he says that the effectiveness of the human soap "rumor" lay not in its truthfulness; for it was "probably not" true; but in its efficiency in transmitting to the world the brutality of the Nazis.

"Evidence" for the human soap claim was submitted at the IMT Nürnberg Trials by the Soviets. Butz reproduces a photograph of the Soviet cakes in his book (109: p201), which is in fact Nürnberg documentary exhibit number PS 3421-2, now lodged at the U.S. National Archives in Washington. Pellessier provides a picture of human soap along with some other specimens from a "macabre collection" at Buchenwald in his book (19: p64). The *Encyclopedia Judaica* has two photographs; one showing a room of the purported "soap factory"; the other one showing human bodies in a box (1, Vol.13: pp761-2 "Poland"). The caption states: "A German soap factory near Danzig."

The history of the allegation can be traced back to September 1942, when Rabbi Stephen Wise (1874-1949) announced that he had received a message from an official of the World Jewish Congress in Europe reporting on the manufacture of soap and artificial fertilizer from Jewish bodies. Naturally, the report was greeted at the time with a certain amount of skepticism, since the Americans and British had already encountered such an allegation during the First World War: an allegation which had turned out to be Allied propaganda. (See Arthur Ponsonby, *Falsehood in Wartime*, IHR, 1980.)

So, later in the same month, Gerhart Riegner, a World Jewish Congress representative in Switzerland, came forward with new documents to “prove” the allegation. The documents, Riegner said, had been prepared by an officer (anonymous) connected to the German High Command and had reached him through intermediaries. This anonymous officer claimed that there were at least two factories in existence manufacturing soap, glue, and lubricants from Jewish corpses, and that it had been determined that each Jewish corpse was worth 50 Reichsmarks. I have yet to uncover any invoices or bookkeeping entries among the mountains of German documents to support this valuation.

One source alleges that Rabbi Stephen Wise “knew” about the “human soap” manufacture earlier than September 1942, but didn’t believe it, or didn’t want to believe it. The allegation had been made by an escapee from Belzitz(?) camp who reported it to Rabbi Michael Weissmandel, an ultra-Orthodox Jewish leader in Slovakia. Weissmandel communicated the report—which also included the first allegations of gassings—to representatives of the World Jewish Congress in Budapest, and in Switzerland. When the report was translated into English in New York, the part about “human soap” was omitted by Tartakover, the executive director.

Rabbi Weissmandel later emigrated to the United States, and set up an ultra-Orthodox seminary in New York State. He died in November 1957, but in 1960 his war memoirs were published posthumously in Hebrew as *Min Hamaitzar* (*From the Depths*) available for \$6.50 from Beis Hasefer Book Store, 169a Ross Street, Brooklyn, NY 11211.

An ardent follower of Weissmandel, Rabbi Moshe Shonfeld, uses many excerpts from the memoirs in his indictment of Zionism—which the Jewish zealots regard as blasphemy—entitled *The Holocaust Victims Accuse* (qv). Shonfeld reports that Weissmandel's message to the American Jews was deliberately suppressed because, being Zionists, they were agreeable to having some aged and useless Jews martyred by the Nazis so that the young Jews could gain passage to Palestine. He says that it was only when Rabbi Wise was actually presented with a bar of Jewish soap that he had to organize some kind of protest (Shonfeld, pp40-41).

This allegation is somewhat ironic, for Dr. Butz indicates in his book (109: p247) that Weissmandel was the likely initial source of the entire Holocaust myth, and that his training in Talmudic lore enabled him to draw on a rich and bizarre well of imagery. Butz cites Talmudic passages which describe how 4 billion (or in other sources, 40 million) Jews were slain by the Romans; how the tidal wave of Jewish blood carried boulders into the sea and stained the water for four miles out; how Jewish bodies were used as fence posts; how Jewish blood was used as fertilizer on Roman vineyards; and how Jewish children were rolled up in their Torah scroll and burned alive. In his book *The Six Million Reconsidered* (Noontide, 1979), William Grimstad deals even more effectively with the uncanny resemblance of modern-day "Holocaust" allegations with ancient Talmudic and Biblical anecdotes. On page 42, he shows a Talmudic illustration of the Fiery Statue of Molech, which he points out, bears a curious similarity to Auschwitzian "gas-ovens."

But there is in the U.S. National Archives a document number 740.00116 EW/726, which appears to be "information" received in November 1942 from an anonymous Vatican source called "Mr. F." It consists of a three-page description in French of events which were allegedly transpiring in Poland. *Inter alia*, the document reports:

Farms for the breeding of human beings are being organized to which women and girls are brought for the purpose of being made mothers of children who are then taken from them to be raised in Nazi establishments ... Mass execution of

Jews continues ... They are killed by poison gas in chambers especially prepared for that purpose (often in railway cars) and by machine-gun fire, following which the dead and the dying are covered with earth ... Reports are being circulated to the effect that the Germans are making use of their corpses in plants manufacturing chemical products (soap making factories).

It would thus appear that the entire allegation is founded on anonymous reports and speculative hearsay. No one can come up with any locations, dates, or names. Of course, this has not prevented popular "historians" such as William L. Shirer from perpetuating the myth:

There was testimony at the Nuremberg Trials that the ashes were sometimes sold as fertilizer. One Danzig firm, according to a document offered by the Russian prosecution, constructed an electrically-heated tank for making soap out of human fat. Its "recipe" called for "12 pounds of human fat, 10 quarts of water, and 8 ounces to a pound of caustic soda ... all boiled for two or three days and then cooled. (4: p1264)

As "authority" Shirer states in his footnote 59: Nürnberg document "ND USSR-8, p197. Transcript" (4: p1518). I suppose he must mean the same "electrically-heated tank" which appears in the *Encyclopedia Judaica* described above. Unfortunately, the encyclopedia does not give a source for this illustration.

Let us pause for a moment and examine this Soviet soap recipe. We must assume, first of all, that quite a few corpses will be needed to obtain 12 pounds of fat, since we are told the Jews were just skin and bone anyway. But the Soviet idea of boiling "all" the ingredients together just does not coincide with established soap formulas. Norman Stark's *Formula Book* calls for "a lot of rendered animal fat" and states that the water and caustic soda should be mixed with **cold** water (20: p63). Our Soviet "experts" must have missed some basics on soap-making, for Stark tells us that the caustic soda should **not** be boiled with the water as the mixture will heat up anyway by the chemical action of the lye. The tallow is then melted, and after proper adjustment of the temperature, the lye solution is poured into the tallow and

then stirred. This process would seem to make redundant the "electrically heated tank" shown in the encyclopedia. One also wonders about capacity.

Eight ounces of caustic soda for each pound of human fat must mean 96 ounces for this recipe. Most of the water, 10 quarts of it, would mix with the lye. I simply cannot understand how the ultra-efficient Germans, working with the mass extermination of millions of people (as they were supposed to), would have bothered with such a small "factory," fussing around with eight ounces of this and ten quarts of that. Surely the "mills of death" could do better than this?

In the process of tracking down mentions of "human soap" I came across a modern Polish tract by Dr. Adolf Gawalewicz which stated that "soup was prepared from human flesh" (3: insert p7). Knowing how badly Polish translations are often made, I thought that the author perhaps meant "soap," but a cross-reference to the French and German translations again shows "soup." This would appear to be one of the even rarer allegations that the Germans encouraged cannibalism!

Many Exterminationist books make no mention at all of the "soap" story; even outlandish books such as *We Have Not Forgotten* (2 & 6) which covers every other conceivable German atrocity. The same is true of the numerous other "Holocaustiana" books which I have plowed through. Surely if there were such factories there would be ample evidence to write book after book, article after article, on this one subject.

Even the "authoritative" 7 volume report of the International Auschwitz Committee, written by the same Dr. Gawalewicz who wrote the Auschwitz guide-book (3) referred to above, makes only passing reference to "human soap." The English edition of the work states:

Is that not some sort of exaggeration, some unintended injustice, in regard to those hundreds of thousands whose ashes were scattered by the wind—nobody knows where—whose bodies were dissolved to use the fat for soap; whose hair was used to make mattresses?

(Vol. 3, Part 1: p36)

(I suppose the translators have come adrift here again, for a

“mattress” is a slender glass tube used in a laboratory. They probably mean “mattress”). This is the only mention of “soap” throughout this massive work, in spite of all those “hundreds of thousands.” Evidently something must be wrong.

Determined to get to the bottom of the “human soap” problem, I paid a visit to Danzig, and unsuccessfully tried to locate the site of the “human soap factory.” At the nearby Stutthof “extermination camp” I again sought evidence, but not one of the officials or guides there could help. Nor was there any evidence on display in among the numerous other examples of German “atrocities.”

I journeyed deeper into Poland to the museum of Auschwitz-Birkenau, and when I again found no evidence of “human soap” on display, I inquired of the officials if they might have a sample in their archives. I spoke with Mrs. Irena Stafanska, curator of the archives, and Mr. Franciszek Piper, one of the museum guides. Finally, Piper shook his shoulders, gave me a pleasant smile, and informed me embarrassingly that their own forensic examination of their “human soap” samples had proved it to be just ordinary soap. But what about the specimens of “human soap” which had been exhibited at Nürnberg? Where were they? Were they not at Auschwitz?

I was unable to penetrate the subject any further, as no one was enthusiastic about hearing any more about it. I continued my search through the exhibits, but still was unable to find any trace.

Undoubtedly the “human soap” World War Two version is just about as real as the World War One yarn about the wicked Huns turning the bodies of their dead soldiers into soap. At the end of WWI, a certain Virginia newspaper editorialized that in future wars “propaganda must be more subtle and clever.” (Ponsonby, pp102-113). But obviously the paper did not have a high circulation in Russia, for the Soviets did not heed their advice in the later conflagration.

It is certain that if the western public realized that almost all of these atrocity allegations emanated from the communist bloc, then they would receive about as much credence as contemporary communist propaganda about inter-

vening in Hungary, Czechoslovakia and now Afghanistan to "rescue the inhabitants from foreign interference." Americans especially know how communist interrogators can force bogus confessions out of prisoners through torture techniques. We have many examples from Korea and Viet-Nam. But the sorry fact is that these communist WWII allegations are underscored and recycled throughout the western media by ardent Zionists. It would seem that Zionists have such influence within the media that they can promote these communist lies almost without restriction. The only limit seems to be how gullible the general public really is.

After the showing of the "soap"-opera *Holocaust* on television, many Zionist leaders expressed worries that perhaps this might be going too far. The Chief Rabbi in London warned against "sanctifying the Holocaust" in the *Jewish Chronicle* (6 July 1979). Gitta Sereny writing in the *New Statesman* (2 November 1979) admitted that many "Holocaust survivor testimonies" are "partial or complete fakes" and that "Auschwitz, despite its emblematic name, was **not** primarily an extermination camp."

With such admissions as these, one wonders how long it will be before the Exterminationists realize that they have overdone it a little bit, and begin to switch horses. I firmly predict that before very long the Exterminationists will announce that the "gas chambers" were all communist propaganda, and that the Six Million were in fact worked to death, not gassed to death. The paucity of evidence for the "gas chambers," "human soap," "lampshades," *et al.* will necessitate that.

References

The numbers used refer to the Ditlieb Felderer's Revisionist Bibliography of almost 200 Revisionist and Exterminationist titles, which is available direct from the author. Those titles mentioned in this text are as follows:

1. *Eyclopedia Judaica*, Jerusalem, 16 volumes, 1971/2.
2. Mazur, Tomaszewski & Wrzos-Glinka, editors, 1939-1945 *We Have Not Forgotten*, Warsaw, 1960, 267pp.

3. Marcinek (editor), Bujak & Gawalewicz, *Auschwitz-Birkenau*, Warsaw, no date, 128pp.
4. William L. Shirer, *The Rise & Fall of the Third Reich*, Fawcett, 1968, 1599pp.
6. Mazur & Tomaszewski, *1938-1945 We Have Not Forgotten*, Warsaw, 1961, (abridged from No. 2), 160pp.
19. Jean Pelissier, *Camps de Mort (Camps of Death)*, Paris, 1946.
20. Norman Stark, *The Formula Book*, Sheed & Ward, Kansas, 1976.
31. Raul Hilberg, *Destruction of the European Jews*, Quadrangle, 1967.
109. Arthur R. Butz, *The Hoax of the Twentieth Century*, IHR, 1979.

Letter From Berlin

OTTO KANOLD WITH MARK WEBER

I first heard about your Revisionist Conference in a rather short, two page report in issue 3/79 of *Bauernschaft* (October 1979), published by my friend Thies Christophersen (D 2341 Mohrkirch). I saw a more complete report in the *South African Observer* (P.O. Box 2401, Pretoria, South Africa, November 1979, pp11-15) which I receive by airmail.

I have known several of the participants attending your meeting for some years now—some of them personally. Above all, I exchanged correspondence in the 1950s and beginning of the 1960s with the honorable Harry Elmer Barnes. He encouraged David L. Hoggan, the author of *Der Erzwungene Krieg*, a book which was immediately damned in Germany. Barnes also arranged for the translation of the work into German. We Germans above all owe thanks and respect to Prof. Barnes because over 50 years ago he made a very important contribution to subduing the **first war guilt lie** against the German Reich and people.

I own a German translation of his work, *Die Entstehung des Weltkrieges* (The Origin of the World War), published in 1928 by the Deutsche Verlagsanstalt (Stuttgart, Berlin and Leipzig). I was a school pupil when the victorious powers forced a signature to the dictated peace of Versailles by continuing the hunger blockade against Germany which claimed 100,000 German children as victims even **after** the armistice of 11 November 1918 and which extorted the German acknowledgement of guilt (Article 231) for the (first) world war. Of course, the Reich government and the entire German public had already undertaken a worldwide moral campaign against this war guilt lie.

Back then, all factions of our people were united in the

urgent necessity of resisting or refuting the war guilt lie contained in Article 231 of the Versailles "treaty." With the active leadership of the Reich governments, regardless of political party, this resistance was conducted on a foundation of historical science. German and foreign historians worked together, and among the latter, Harry Elmer Barnes was the greatest and most important. The Reich government, back then, showed great honor to him, and, significantly, Kaiser Wilhelm II was proven innocent of the war guilt lie of the victorious powers, a personality very much opposite in ideology to the republican ("Weimar") government. On 18 September 1927, Reich president Paul von Hindenburg, a man who as General Field Marshal had been the liberator of East Prussia from Russian occupation in the battle of Tannenberg at the beginning of the first world war, ceremoniously denounced the Versailles war guilt lie before the entire world. Barnes had been the herald of that!

Since then, this denunciation has been proven a hundred times over as consistent with historical truth and has been internationally recognized.

We Germans have thus had (successful!) "experience" in fighting lies! But **how different** the situation is today. First of all, a "peace treaty" with Germany has still not been concluded. Instead, an armistice status still exists. For during and after the first world war, world "public opinion" has become a hundred times more "refined" and has assumed the most virulent form. The treaties with the western powers led to the establishment of the Federal Republic of Germany and moved Prof. Theodor Eschenburg of the University of Tübingen (since retired) to declare that "the thesis of Germany's exclusive guilt for the second world war is the foundation of every Bonn policy." Thus, Bonn places an ideology based upon the thesis of "liberation" from National Socialism **above** the historical truth. What a contrast to "Weimar"!

"A double stitch holds better," we say. To that lie has been added the lie about six million dead Jews, which appears to be the main theme of your conference.

The six million lie had been planned much longer ago than is realized by many of the most enthusiastic of those who

fight it. So also was the worldwide propaganda machine which today, particularly in Germany, cements the lie more and more. See the enclosed photocopy from *Gefesselte Justiz/Die Krankheit Unserer Zeit* (*Chained Justice—the Sickness of our Times*), by Prof. Dr. Friedrich Grimm. He reports on a conversation with an enemy propagandist (who was probably Sefton Delmer). Everyone must take **that** to heart and take it into account if there is to be any successful defense against the second world war guilt lie and the six million lie.

The powers who lie have learned from their defeat in their attempt to falsify history after the first world war. Therefore, in response to their immeasurably sharper methods, equally **new** and equally effective **methods** for the **truth** must be found and applied.

I should mention that the “stages” upon which the efforts at resistance against the six million lie are to be played include the stifling and persecution, and so forth, of individual fighters for truth. The enclosed photocopy from *Die Welt* of 31 October 1979 reports what may be the latest effort: “In a fundamental decision, the Federal Supreme Court has defined the act which constitutes defamation: Whoever terms genocide fictitious. . .”

There must also be a way to fight judicially against the claim (which is apparently not explained in detail in the decision) that the documentation for the annihilation of millions of Jews is “overwhelming.” Admittedly, as a simple man of the people and, as mentioned before, a non-academician, I can’t advise as to the way to go about doing this.

In any case, we Germans will have to rely even more upon the efforts of non-German fighters for truth than was the case after 1918-19. Especially because they are not subject to the restrictions of German historians, their truths must not only be published, but must be made available to the widest possible circles in Germany using the methods and techniques which apply best to this people (which means paying attention to details such as book format, the best possible German translations, etc.).

One really underhanded method now being used is the

well-known practice of placing otherwise irrefutable books on the "Index of writings dangerous to youth" which hold up historical truth against the claims of Bonn (and, of course, East Berlin as well). They know very well what the consequences of that are for the publishers. Those in Bonn also believe that this indexing of books is in harmony with Article 5 of our Basic Law (constitution) regarding freedom of expression!! (As an individual, I don't know how to deal with this situation.) Nevertheless, please consider the following thoughts and the possibility of putting them into effect:

Over 450 years ago the Catholic Church placed the "Five Books on the Movements of Heavenly Bodies" written by the (German) astronomer Nicholas Copernicus on the Index of Prohibited Writings. (He let them be published only just before his death, but they have long since become the common heritage of all educated persons!) For 300 years this prohibition was maintained. And even when Kepler reconfirmed the Copernican thesis a century later, the Church continued to deny it for centuries! One may ask today, **was** it really **so** important for the Church to suppress the findings of Copernicus? It was, after all, only an (admittedly explicable) **mistake** maintained for centuries!! **Today**, however, known **lies** are maintained using an Index—namely those about six million gassed Jews!

A change in technique for the worse: The war guilt lies of 1918-19 contrasted with those of 1945, **and** the search for truth **450 years ago** as contrasted with **today**!

But this is also evidence for the importance of using **new** methods to fight the lies! During the past 30 years, it should have been possible to constantly strengthen the resistance against the lies, but that shows that it must not take another 300 years before the liars capitulate!

Best regards
Otto Kanold

Summary of Attachment #1

(Photocopy of pp146-48 from *Politische Justiz* by Prof. Dr. Friedrich Grimm, first published in 1953.)

Prof. Grimm relates a conversation from 1945 with "an important representative of the other (Allied) side" who "introduced himself as a university professor of his country." The two discussed the Allied atrocity propaganda against Germany, which the Allied professor admitted was not factual. The Allied professor said that the real atrocity propaganda campaign would begin now that the war was over and would be progressively intensified "until no one would ever again accept a good word about the Germans, until every last bit of sympathy which had been held in other countries would be completely destroyed, and until the Germans themselves would become so confused that they wouldn't know any longer what they were doing."

* * * * *

Summary of Attachment #2

(The article from *Die Welt* of 31 October 1979 contains extracts from the decision by the Federal Supreme Court (Bundesgerichtshof) regarding denials of the "Holocaust.")

The court ruled that "Whoever denies the murder of Jews in the Third Reich defames every one of them. Such statements apply, first of all, to those persons born after 1945 who, as full Jews or part Jews, would have been persecuted in the Third Reich." The court also ruled that statements denying the "Holocaust" are not protected under the constitutional guarantees of freedom of speech because such statements are untrue. "The documentation about the annihilation of millions of Jews is overwhelming."

The accused in this case put up a leaflet on a wall which called the "Holocaust" a "Zionist swindle." The accused conceded that some millions of Jews may have been killed, but that the claims about six million murdered Jews are unfounded. The court declared that the action by the accused was defamatory, regardless of how many Jews died, because it "attacked the image of the human as a personality" in much the same way as was done in the "Third Reich."

The court further ruled that, because of the Nürnberg (ra-

cial preservation) Laws which "robbed humans of their individuality," "a special relationship between Jews living in the Federal Republic (of Germany) and their fellow citizens has been created. Within this context the action (under review) is relevant today."

The court further ruled that it must be "taken for granted" that "a special moral responsibility by all others exists" towards the Jews. This responsibility is a part of the dignity of every Jew, the court stated. "For the person so affected, this means the continuation of the discrimination against the group of human beings to which he/she belongs, and thus directly against his/her own person. . ."

"The attempt to justify, whitewash or deny these events (the "Holocaust") also means disrespect for that (affected) person."

* * * * *

The Mendacity of Zion

LEWIS BRANDON

Professor Butz in his book has commented on the remarkable similarity between modern "Holocaust" lore and ancient Talmudic fantasies. On pp246-7 of *The Hoax of the Twentieth Century* he reports that the Talmud claims that the Romans slew 4 billion, "or as some say" 40 million, Jews. The blood of the Jewish victims was so great that it became a tidal wave, carrying boulders out to sea, and staining the water for four miles out. The bodies of the Jews were used as fence-posts, and their blood as fertilizer for the Roman vineyards. The Jewish children were wrapped up in their Torah scrolls and burned alive—all 64 million of them, or as some say, 150,000.

Some Exterminationist authors have admitted that at least some aspects of the myth are untrue. In *The Final Solution* (Sphere, London, 1971) art-dealer Gerald Reitlinger comments on page 581:

A certain degree of reserve is necessary in handling all this material [documentary evidence], and particularly this applies to the last section [survivor narratives]. For instance, the evidence concerning the Polish death camps was mainly taken after the war by Polish State Commissions or by the Central Jewish Historical Commission of Poland. The hardy survivors who were examined were seldom educated men. Moreover, the Eastern European Jew is a natural rhetorician, speaking in flowery similes. When a witness said that the victims from the remote West reached the death camp in *Wagons-Lits* [Pullman cars], he probably meant that passenger coaches were used instead of box-cars. Sometimes the imagery transcends credibility, as when a gang of food-smugglers in a ghetto are described as exceptionally tall men with pockets running the whole length of their bodies. Thus readers, who are by no means afflicted with race prejudice,

but who find the details of the murder on the national scale too appalling to assimilate, are inclined to cry *Credat Judaeus Apella* and dismiss these narratives as fables. The witnesses, they will say, are Orientals, who use numerals as oratorical adjectives and whose very names are creations of fantasy; Sunschein and Zylberdukaten, Rotbalsam and Salamander.

In her extraordinarily candid book *Eichmann in Jerusalem* (Penguin, 1978), journalist Hannah Arendt reports on page 207 that at the Eichmann trial, the prosecution

had been under considerable pressure from Israeli survivors, who constitute about 20% of the present population of the country. They had flocked spontaneously to the trial authorities and also to Yad Vashem, which had been officially commissioned to prepare some of the documentary evidence, to offer themselves as witnesses. The worst cases of "strong imagination," people who had "seen Eichmann at various places where he had never been," were weeded out, but 56 "sufferings-of-the-Jewish-people witnesses," as the trial authorities called them, were finally put on the stand, instead of some 15 or 20 "background witnesses," as originally planned. 23 sessions, out of a total of 121, were entirely devoted to "background," which meant that they had no apparent bearing upon the case.

(Eichmann, of course, was not allowed to present any live witnesses in his defense, since the Israeli government had threatened to arrest as a war criminal any German defense witness who set foot on Israeli soil. They also refused to allow witness subpoenas for two El Al officers who could give evidence about Eichmann's abduction.) One wonders whether the prosecution did such a thorough job in "weeding out" those with "strong imaginations" for a few pages later Ms. Arendt describes how one witness who gave his name as "K-Zetnik" ("Jailbird" or "Camp Inmate") started to venture into an excursion into the astrological aspects of the Holocaust. He testified that the astrological stars were "influencing our fate in the same way as the star of ashes at Auschwitz is there facing our planet; radiating toward our planet." After allowing the witness to continue in this manner for some time, the presiding judge finally intervened to stop his ramblings, whereupon the witness fainted. Accord-

ing to Arendt, this man was also the author of several high-browed books on Auschwitz which dealt with the camp brothels, homosexuality, and other human interest sagas (pp223-4). Another verbose witness was Abba Kovner, the Israeli poet, who "had not so much testified as addressed an audience." When he was also interrupted by the judge in full flow, he upbraided the judge for daring to interfere with his artistry. Chassidic Jews claim that Kovner was not a partisan during the war, but a Nazi collaborator (see Shonfeld, *The Holocaust Victims Accuse*).

Even the witnesses who were supposed to give proper evidence turned out to be a waste of time. Ms. Arendt reveals on page 208 that

If Eichmann's name was mentioned at all, it obviously was hearsay evidence, "rumors testified to," hence without legal validity. The testimony of all witnesses who had "seen him with their own eyes" collapsed the moment a question was addressed to them.

The whole Eichmann affair is stereotypical of the ethics of Zionists. Not only was the trial rigged from beginning to end, but his initial abduction was an even more blatant example of bare-faced lying. When the Argentinian government protested to Israel about their agents violating Argentinian sovereignty by kidnapping Eichmann on their soil, the Israelis blatantly lied. They claimed that the Israeli government had no knowledge of Eichmann's capture, since their Secret Service had not told them about it! They said that Eichmann had surrendered himself voluntarily, when recognized, and had given his agreement to come to Israel to stand trial. They even had the gall to include a "letter" signed by Eichmann where he stated that he wanted to be tried so that future generations would have a "correct" picture of WWII events. As Richard Harwood comments in *Nuremberg & Other War Crimes Trials* (IHR, \$2.50) p52

The Israeli statement was a pack of lies from beginning to end. Eichmann was not "approached by Jewish volunteers." He was bundled into a car in the street by Israeli secret service agents (David Ben-Gurion, *Israel: A Personal History*). He did not go to Israel of his own free will—his family spent the

whole night searching for him after his abrupt disappearance. As for his so-called "letter to the Argentinian Government" it just defeats description.

Hannah Arendt suggests that the letter was written in Jerusalem, not in Argentina. She describes how Eichmann was kept tied to a bed for eight days after his kidnapping (p241). Whatever the location of its origination, Richard Harwood cynically comments that "Eichmann's 'confession' could not have been better written if the Israelis had written it themselves—as seems most likely."

The lies churned out by the Israeli government surrounding the Eichmann abduction were very small beer compared to their behavior in 1967, when Israeli marines torpedoed and strafed an American intelligence ship, the *USS Liberty*. 34 Americans were killed in the raid, and the ship was so badly damaged it had to be scrapped. The attack was personally ordered by General Moshe Dayan, who did not want Israel's imperialist war plans to become documented by the American spy ship. There would be no telling where the information would end up. Dayan wanted Israel to appear to the world as the underdog, whereas in reality the Israelis were hatching expansionist plans for the invasion of Syria and the Sinai and Jordan.

The attack took place in broad daylight. The ship was reconnoitered 8 times for 6 hours before the attack by Israeli aircraft. The ship was flying a large and prominent American flag. Yet the Israelis had the nerve to pretend that the whole attack had been an accident. They claimed that they had mistaken the vessel for an Egyptian one. In his new book *Assault on the Liberty* (available from IHR at \$14), crewman James Ennes describes the astonishing denials and cover up. He produces CIA documents that prove that the Israelis knew what they were doing. He also proves how the Israeli excuses do not coincide with the facts. Yet, to this day, Israel maintains that the attack was an "error" and this outrageous calumny is meekly accepted by our so-called "representatives" in Washington.

Of course, this was the second time that Dayan had escaped by the skin of his teeth from being publicly exposed as a murderer of Americans. In 1955, a plot to bomb Ameri-

can libraries and theaters in Cairo was revealed. The bombers were Jewish Egyptians who had been trained in Israel by the Mossad. The intention of the plot was to blame the bombings on Egypt, and thus sour American-Egyptian relations. When the plan backfired, Pinhas Lavon, the Israeli Minister of Defense, was forced to resign. But he was only the "fall guy" for the plot's failure. The murder scheme had been drawn up by Moshe Dayan along with Shimon Peres and Brigadier Abraham Givli. They were able to blame Lavon only by framing him with a forged document. An internal Israeli investigation five years later showed that the document had been faked, and this revelation so rocked the country that it led to the resignation of the entire Ben-Gurion government in 1961. The "dirty tricks" of Dayan, both in hatching the murder plot in the first place, and then framing his colleague when found out, are described in the recently reprinted indictment of Zionism, *The Zionist Connection* by the distinguished Jewish scholar Alfred Lilienthal (available from IHR at \$21). Further details can be found in *The Decadence of Judaism in Our Time* by Moshe Menuhin (IHR \$13).

Lilienthal also deals with the SS *Patria* affair in 1940. The ship was full of illegal Jewish immigrants to Palestine, but was refused docking permission at Haifa harbor by the British. They ordered it out to sea again. Then on the night of 25 November, the ship blew up and 276 Jews were killed. At the time, these deaths were attributed to the British, but it was not until ten years later that the truth finally came out. David Flinker, Israeli correspondent of the *New York Morning Freiheit* reported on 27 November 1950 that the bombs had been planted by the Haganah, the Zionist terrorist organization. The idea was, yet again, to blame the deaths on the enemy and make the Zionists out to be the poor martyred ones. Fifteen months later, the SS *Struma* exploded in the Black Sea, killing 769 illegal Jewish immigrants. The Jewish Agency described it as an act of "mass-protest and mass-suicide," although it seems somewhat doubtful if all 769 victims were polled. The American newspapers once more laid the responsibility at the door of the British.

Even today, it seems that very little has changed. The Zionists are still up to their usual dirty tricks; trying to make themselves out to be the underdogs and the victims. Sandra

Ross in *The Nation Wreckers* (available from IHR at \$3) describes how many of the outbreaks of swastika-daubing in Britain in the 1950s and '60s were the work of Communists and Zionists. Lilienthal also describes how Zionism thrives on "anti-Semitism." *The New York Times* (16 September 1979) reports that a Jewish businessman was arrested for insurance fraud, after his own building burned down and swastikas and the slogan "Jews Get Out" were found painted on the walls. *The London Jewish Chronicle* (21 September 1979) reports an incident in Long Island, NY, where a large swastika was burned into the lawn of a Jewish family. Another Jew was later arrested for the offense.

Letters To The 'New Statesman' (which were never published)

MESSRS. BUTZ, FAURISSON, VERRALL

The following letters were mailed to the editor of the *New Statesman*, 10 Great Turnstile, London WC1V 7HJ, Great Britain, following the publication of an article attacking Revisionism on 2 November 1979, by Gitta Sereny.

18 November 1979

Dear Sir:

In general Gitta Sereny's few substantive arguments (NS, 2 November) are answered in my book *The Hoax of the Twentieth Century*. Here I wish to focus on one point that, in view of her remarks, can be profitably developed: supposed "confessions" of German officials, either at trials or in imprisonment after trials.

The key point is that the objective served by such statements should be presumed to be personal interest rather than historical truth. At a "trial" some specific thing is to be **tried**, i.e. the court is supposed to start by treating that thing as an open question.

The "extermination" allegation has never been at question in any practical sense in any of the relevant trials, and in some it has not been open to question in a formal legal sense. The question was always only personal responsibility in a context in which the extermination allegation was unquestionable. Thus the "confessions" of Germans, which in all cases sought to deny or mitigate personal responsibility, were merely the only defenses they could present in their circumstances.

This is not exactly "plea-bargaining", where there is negotiation between prosecution and defense, but it is re-

lated. All it amounts to is presenting a story that it was possible for the court to accept. The logical dilemma is incapable once the defendant resolves to take the "trial" seriously. To deny the legend was not the way to stay out of jail.

Moreover it is not true, as Sereny implicitly asserts, that this logical dilemma no longer holds when the defendant is serving a life sentence. If he is seeking pardon or parole, he would not try to overturn what has already been decided in court; that is not the way pardon or parole works. For example, at the Frankfurt "Auschwitz trial" of 1963-1965, so monstrous were the supposed deeds of Robert Mulka that many thought his sentence to 14 years at hard labor unduly light. Then, in a denouement that would amaze all who have not studied this subject closely, Mulka was quietly released less than four months later. However, if Mulka had claimed in any plea (as he could have truthfully), either at his trial or afterwards, that there were no exterminations at Auschwitz and that he was in a position to know, then he would have served a full life sentence in the former case and the full fourteen years in the latter, if he lived that long.

It is not widely known, but there have been many such instances—the subject is hard to investigate.⁽¹⁾ In no instance would it have made any sense, in terms of immediate self interest, to deny the exterminations. That was not the way to get out of jail.

A related point is that it can be quite perilous, to put it mildly, for **any** German to question the Extermination legend. For example Dr. Wilhelm Stäglich, who was stationed near Auschwitz in 1944 in an anti-aircraft unit, has published such opinion, and has been subjected to legally formulated persecution ever since.⁽²⁾ Even I, an American, have been the victim of the official repression in Germany.⁽³⁾ There is also the considerable extra-legal repression that e.g. caused Axel Springer, West German "press czar" and supposedly a powerful man, to withdraw the first edition of Hellmut Diwald's *Geschichte der Deutschen*, as Sereny mentioned.

We do not need "confessions" or "trials" to determine that the bombings of Dresden and Hiroshima, or the reprisals at Lidice following Heydrich's assassination, really took place.

Now, the extermination legend does not claim a few instances of homicide, but alleges events continental in geographical scope, of three years in temporal scope, and of several million in scope of victims. How ludicrous, then, is the position of the bearers of the legend, who in the last analysis will attempt to "prove" such events on the basis of "confessions" delivered under the fabric of hysteria, censorship, intimidation, persecution and blatant illegality that has been shrouding this subject for 35 years.

I have enclosed photocopies of the referenced documentation for your examination.

Sincerely

Dr. Arthur R. Butz

- (1) *Los Angeles Herald Examiner*, 2 September 1979, pE2.
- (2) *Die Zeit*, 25 May 1979, p5.
- (3) *Frankfurter Allgemeine Zeitung*, 16 June 1979, p23.

10 November 1979

Sir:

I am grateful for Gitta Sereny's contribution to Holocaust Revisionism, since her article (NS 2 November) did what I originally insisted to Messrs Ainzstein and Wheen had to be done, namely confront and debate this issue. It is therefore enormously significant that Miss Sereny now concedes that gassings in Germany were "a myth," that those who died in camps in Germany "were not exterminated," that Auschwitz "was not primarily an extermination camp" (completely contradicting the Nürnberg judgement that it was "set aside for this main purpose"), that "mistakes have been made" which must be explained and corrected, and that some testimonies have been "partial or complete fakes." This is real progress.

Essentially what Miss Sereny has been forced to do, under

the impact of Revisionism, is to narrow down the alleged extermination program to only four camps at Chelmno, Belzec, Sobibor and Treblinka; camps which no longer exist and for which documentary evidence of gassings is supplied only by the notorious Gerstein Statement. This document, which contradicts Miss Sereny's own thesis by claiming that Auschwitz was the worst of the extermination camps, contains absurd and impossible nonsense such as that the Nazis gassed 25 million people and that 700-800 victims were crammed into gas chambers 25 meters square (in which case they would have died from suffocation first). It also describes a visit by Hitler to an extermination camp which even Reitlinger admits never took place.

This palpable fraud is the sole document attesting to gasings at the four camps mentioned by Miss Sereny, and presumably is also the source for her view that gas chamber exterminations at these camps "evolved" from the euthanasia program. Auschwitz, of course, would have to be excluded from this evolution, since the testimony of Höss (accepted as valid by Miss Sereny) gives a completely different account of the origin of the gasings. This curious break in the structure of the story does not appear to worry her.

Miss Sereny makes an unsuccessful effort to counter my claim that no order, invoice, plan or blueprint for a gas chamber exists. What I wanted was proof of construction. Is it not remarkable that, although there are thousands of documents relating to the construction of crematoria, including invoices accurate almost to the last pfennig, one cannot find a single order for construction, or a plan or an invoice or a photograph of a gas chamber? Is it not amazing that we know nothing of these gas chambers, such prodigious weapons of murder, that testimony about them is so wildly contradictory, and that they have not been made the subject of the most scrupulous archaeological and scientific examination?

In the absence of such a document, Miss Sereny cites NO-365. This is a typed draft of a letter, and it has a very suspicious history. It is apparently initialled by Dr. Wetzel, a member of Rosenberg's Ministry. Wetzel is one of the many mysterious cases of minor officials whose initialled documents constituted trial evidence but who themselves became

immune from prosecution. He was not arrested until 1961, but no trial ever materialized. He had lived undisturbed until that time because he had supplied Reitlinger with material which gave credence to the gas chamber thesis of his book *The Final Solution*. "In the opinion of the authorities Wetzel was indebted for his incognito, which lasted for years, to the British historian Gerald Reitlinger . . ." (*Allgäuer Anzeigerblatt*, 18 August 1961). In other words, we doubtless have here another fabrication after the event, like the Gerstein Statement.

I was not impressed by Miss Sereny's attempt to dismiss the academic standing of Revisionists by stressing that Faurisson is a professor of French literature, Butz a professor of engineering and that Diwald, though a historian, is a mediaevalist. May I point out that none of the so-called experts on the Holocaust are historians. Reitlinger is an art expert and Hilberg is a sociologist.

Finally, I would like to ask Miss Sereny, in what precise way does the "mountain of evidence" proving that gas chambers were operated in Poland differ from the mountain of evidence presented at military tribunals to prove that there had been gas chambers in camps in Germany where it is now admitted there had been none?

Yours faithfully

Richard Verrall

30 November 1979

Dear Sir:

re: "The Men Who Whitewash Hitler," 2 November 1979

Noam Chomsky, the famous professor (of Jewish origin) at Massachusetts Institute of Technology, is aware of the research work I do on what Revisionist Historians term "the gas chamber and genocide hoax." He informed me that Gitta Sereny had mentioned my name in the above article, and

stated that I had been referred to "in an extraordinarily unfair way."

I have just read the article in question, and it is an insult to all those who—without political motivation—devote themselves to the discovery of historical truth, by means of routine historical research. It is a special insult and outrage to the memory of my fellow countryman Paul Rassinier, himself a former concentration camp inmate who died in 1967. Rassinier sacrificed his life to the service of truth, and to the denunciation of an enormous historical lie.

"There is no proof whatsoever that Nero set fire to Rome." The historian who first said that did not want to "whitewash" Nero; he was only concerned with the truth. In the same way, we do not try to "whitewash" Hitler when we say that there is not the slightest proof that he ordered the "extermination" of the Jews; or even that such "extermination" took place. Certainly persecution existed; but there was no "extermination," "genocide" or "Holocaust."

Gitta Sereny is unable to offer a single item of evidence to the contrary. She does mention Nürnberg document NO-365, but this "document" is not even signed, and is therefore worthless as evidence. She mentions the "Commissar Order"; but clearly she has not read the document, for the meaning of it is not what she thinks. She ought to take a look at NOKW-1076. She goes on to mention the "Aktion Reinhardt," but again, this does not imply any mass killing; it merely refers to the confiscation of the property of deported Jews.

She quotes a letter published in *Die Zeit*, written by Professor Broszat. Again, one wonders if she read this letter, for it is dated 19 August 1960, not 1962. It appears on page 16. This letter states quite clearly that there were no mass killings in "gas chambers" either in Dachau or anywhere else in the former Reich. May I remind you that up until 1960 we were supposed to have thousands of proofs, confessions, and eye-witness evidence, that there were mass killings at Dachau, Ravensbrück, Buchenwald, and so on. Therefore, we now have to acknowledge that the authors of such confessions (Suhren, Schwarzhuber, Dr. Treite...) must have been subjected to "persuasive questioning" on the part of their

French, British, and American jailers. This should give food for thought, at least as far as the "confessions" are concerned.

Rudolf Höss (not to be confused with Rudolf Hess, still imprisoned in Spandau) was one of the three successive commandants of Auschwitz. He is the only one to have left "confessions." These "confessions" are preposterous in the extreme. Besides the Treblinka and Belzec camps, he has invented a third camp at Wolzek—a place which cannot be found on any map of Poland! Höss was handed over to the Polish authorities by the British. After a travesty of justice masquerading as a trial, he was hanged. But while he was awaiting death, his communist jailers allowed him write his "confessions" in the best traditions of the Moscow show-trials.

To explain away the contradictions and the absurdities of his earlier declarations to the British interrogators, the communists allowed him to recall that he had been tortured by the British Field Security Police "with riding-whip and alcohol" and then tortured some more by a British major, who was also a magistrate, at Minden-on-Weser. Höss signed his affidavit (PS-3868) for the British on 5 April 1946—an affidavit written in American-English, which there is no evidence he could understand. Ten days later, Höss appeared as a witness before the International Military Tribunal at Nürnb^urg, and his "evidence" on Auschwitz astonished the entire world. In actual fact, this "evidence" was not uttered by Höss himself, but consisted of an American prosecutor reading to him selected passages from his affidavit, and Höss blankly answering "Yes." According to many people, Höss was in a state of "schizophrenic apathy."

Regarding the tortures systematically inflicted on the German soldiers and officers by the Allies, one should read Sir Reginald Paget's book *Manstein: His Campaign & His Trial* (Collins, 1951). On page 109 one finds that the (U.S.) Simpson Inquiry Commission "reported among other things that of the 139 cases they had investigated, 137 had had their testicles permanently destroyed by kicks received from the American War Crimes Investigating Team."

But torture is not the only way history can be distorted. Many journalists and other writers simply pretend that the

accused has made statements which they never in fact made! To give one example, the general public believes that Sergeant Franz Gustav Wagner has cynically declared at Sao Paulo: "At Sobibor we used to gas thousands of people, and this did not disturb me in the least: it was my job." However, a paper like *Le Monde*, which is sometimes well-informed, has revealed that in fact Wagner had declared he had never taken part in any assassination of Jews or any other inmate, but that he was only doing his job. As you see, some journalists have decided that "his job" was killing people.

The journalists who do not care about truth are simply following the lead of the judges and magistrates in every country (particularly Western Germany) who, for the past 35 years, have taken it upon themselves to judge "war criminals" (a phrase thought up by the victors to apply only to the vanquished). The Nürnberg International Tribunal itself has given us a model of this indifference to the truth. Here are some extracts from its statutes:

Article 19: "The Tribunal shall not be bound by technical rules of evidence (. . .)"

Article 21: "The Tribunal shall not require proof of facts of common knowledge, but shall take judicial notice thereof (. . .)"

The Institute for Historical Review, PO Box 1306, Torrance, California 90505, USA, has offered a reward of \$50,000 to anyone who can bring definite proof that the Germans used "gas chambers" to kill Jews. Gitta Sereny might be interested.

Zyklon B is hydrocyanic acid; still used in France to disinfect ships. It adheres strongly to surfaces. To enter a place which has been disinfected with it, one has to wait nearly 24 hours for natural aeration (not ventilation). Now, here is my question: How could the members of the "Sonderkommando" enter the lethal "gas chamber" immediately after the death of the victims, and while eating and drinking; that is to say, if I understand correctly, without even a gas mask? How could they pull out with their bare hands the thousands of

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cyanided corpses drenched in an atmosphere of hydrocyanic acid? How could they cut hair, pull out teeth and so on, when in an American prison gas chamber there are 40 operations which need to be done (including partial neutralization of hydrocyanic acid by ammonia) before going into the cubicle with gas masks, rubber gloves, and apron, in order to carefully clean the corpse so that the doctor and his assistants should not be poisoned? If the Germans had not cared about the health of the "Sonderkommando" members, these men would have died on the spot, and so the "gas chamber" would never have received its next batches of victims.

The aerial photographs of Auschwitz recently published by the CIA show that everything is in complete contradiction with everything we have been told by the so-called eyewitnesses, about crowds of people waiting to be murdered, and the heavy smoke perpetually rising from the crematorium chimneys.

As for Sobibor and Treblinka, one should read Ms. Sereny's own book *Into That Darkness* (André Deutsch, 1974). In 70 hours of talks with Franz Stangl, Ms. Sereny did not ask one question about the technicalities of the "gas chambers." What kind of gas? What mechanism for gassing? What chemical process? How many victims? How was it possible to enter right away? There is not even one shred of evidence, nor one item of proof, that even one "gas chamber" existed in either Sobibor or Treblinka. Ms. Sereny does not even give the real plans of the camps!

I am neither a former Nazi, nor a neo-Nazi. I hate fascism and any form of persecution. But because I have declared that the "gas chambers" and "genocide" are one and the same historical lie, I have been subjected to abuse, I have been assaulted, I cannot give lectures in my university (even though the behavior of my own students has been perfectly correct), I am prosecuted. My life has become most difficult, but it does have purpose, and I know that I shall go my own way. It is my duty.

Robert Faurisson

17 January 1980

Dear Sir:

I am writing to ask you why you have not published any of the letters you received from people whose views were deprecated and misrepresented in Gitta Sereny's quite lengthy article of 2 November 1979.

Intellectual honesty, as well as ordinary decency, requires that you grant such people a right of reply. Refusal to grant that right constitutes dishonorable, or more specifically cowardly, journalism.

Sincerely

Dr. Arthur R. Butz

24 January 1980

Dear Butz,

Letters from Verrall and other sympathizers of yours were not published by the New Statesman because in my opinion they—like you—have some time ago excluded themselves from the decencies of intellectual debate. It would make no more sense to enter the intellectual debate with you than it would have done to do so with Goebbels.

Yours sincerely,

Bruce Page
Editor
New Statesman

Winston Spencer Churchill: A Tribute

HARRY ELMER BARNES

No informed person could well deny that Winston S. Churchill was probably the most spectacular showman in the history of British politics, and he was surely one of Britain's great masters of patriotic and honorific rhetoric. But when we go beyond this into any phase of Churchill's career we enter debatable ground. Any careful study of his personality and career raises serious questions as to his personal and political integrity and the value of his public services to Great Britain.

His political career revealed no firm political principles or ideology. He shifted in his party affiliations from the Conservatives to the Liberals and back to the Conservatives. He praised Mussolini and Hitler lavishly after their totalitarian programs had been fully established and their operations were well known. He said that if he had been an Italian he would have been a Fascist, and as late as 1938 he stated that if England were ever in the same straits that Germany had been in 1933, he hoped that England would find "her Hitler." The eminent Anglo-American publicist, Francis Neilson, declared that Churchill's praise of Hitler was the most extreme tribute ever paid by a prominent Englishman to the head of a foreign state. When his "great and good friend" of former days, Mussolini, was murdered by Communist partisans and his corpse hung up head down in Milan, Churchill rushed in to a dinner party with the news, exclaiming: "Ah, the bloody beast is dead!" In World War II he declared that it was his great life purpose to destroy Hitler and National Socialism.

Churchill's shifts on Communism were equally fantastic. He had been one of the most bitter critics of Communism and its leaders, denouncing it as "foul baboonery," but during World War II he extolled Stalin as generously as he previously had Mussolini and Hitler, only to shift again as early as 1946 and demand a Cold War on Communism.

There is no convincing evidence whatever that Churchill ever proposed or supported any public measure with a primary interest in its probable effect on the welfare of Britain or humanity. He appeared to be exclusively concerned with its probable reaction on his own political career. In this he differed from Roosevelt. Even John T. Flynn admits that the latter, as a country squire, had a real sense of *noblesse oblige* and was interested in the well-being of the common people when helping them did not interfere with his own political ambitions. Churchill never revealed any sense of *noblesse oblige*. To him rank only demanded special privileges and rewards. It would hardly be an exaggeration to say that he was the most vain person in the whole history of prominent public figures, a trait enduring until his death and after, when he had planned years or months in advance even the details of a pompous and dramatic public funeral.

Churchill was completely lacking in integrity with respect to his public career. He had no hesitation in uttering the most flagrant misstatements when this appeared necessary to him to promote his political ambitions or cover up his past mistakes. He did not turn aside from deceiving the British people on matters of great public import if this was required for his political self-protection. Perhaps the best of many examples was his report to the House of Commons after his return from the disastrous Yalta Conference, where he had witnessed Stalin's duplicity and mendacious greed, having already observed this at Tehran and in the atrocious violation of Stalin's promises in regard to the Soviet treatment of Poland. Churchill assured the House: "The impression I brought back from the Crimea is that Marshall Stalin and the other Soviet leaders wish to live in honorable friendship and democracy with the Western democracies. I feel that no government stands more on its obligations than the Russian Soviet Government."

It is well to remember that Churchill's great current reputation as a statesman rests entirely on events between April 1940 and July 1945. He was so thoroughly discredited as a politician by 1933 that both the Baldwin and Chamberlain governments considered that to have him in the Cabinet

would be a detriment to Conservative prestige and prospects. When public issues returned again to domestic affairs in 1945, Churchill was resoundingly defeated in the General Election of that summer. As a wartime administrator he showed tremendous energy rather than organizing and directive genius. He was more distinguished for his pugnacity than for his statecraft, although there can be no doubt that he inspired the British to unite and continue the war against Hitler, but it may be questioned if unthinking resistance to Hitler after Dunkirk was the best policy for Britain. The most effective indictment of Churchill's wartime statecraft is that after gaining military victory he lost the peace to Soviet Russia.

There has been no greater fallacy than to regard Churchill as a military genius, although it is probable that no other important British leader has so loved war or worked harder to insure it when it seemed within the range of possibility. Churchill was responsible for the disastrous attempt to force the Dardanelles in 1915, which was Britain's most spectacular defeat in the World War I (except for the futile attempts to break through the German trenches). It has been said that it was a good plan if it had worked, but a truly good military plan must work out in practice and not merely be impressive on paper. Both Lord Fisher and Lord Kitchener warned against the project. Churchill was compelled to resign as responsible for the failure.

In regard to World War II both English and American experts have indicated that Churchill's interference in strategic decisions was often disastrous. General Albert C. Wedemeyer has pointed out that Churchill and Roosevelt really ran military operations like a pair of Indian chiefs conducting a scalping party, with little consideration of the ultimate military or political outcome. Churchill's constant demand to concentrate the Allied attack against the "soft underbelly of Europe"—a sort of return to the Dardanelles fantasy—was properly discredited by the impressive manner in which General Kesserling defended the Italian sector of the soft underbelly under the greatest handicaps, defeated in the end mainly by the treachery of Hitler and his SS underlings.

It is held even by restrained admirers of Churchill that we must at least give him credit for saving Britain. One might ask: saving Britain from whom and from what? Hitler was a worse bootlicker of Britain than the Kaiser and the cornerstone of his foreign policy was to achieve a permanent understanding with Britain. Even after Dunkirk, where he deliberately permitted the British to escape, he offered Britain a generous peace and told his generals that he would put the **German Wehrmacht, air force and navy** at the service of Britain to preserve the British Empire. Real statesmanship would have dictated Churchill's agreeing to a stalemate with Germany in June 1941, and letting Germany and Russia bleed each other white and thus remove the threat of dictatorship from either the Right or the Left. This was what wise Americans like Herbert Hoover, Robert A. Taft, and Harry S. Truman recommended at the time. But Churchill was just getting too much joy and thrill—"having too much fun," as Roosevelt put it—out of being an active war leader to consider for a moment retiring to the role of an observer, even if this was probably the only way to assure British safety and the preservation of the Empire. He condemned England to four more years of costly and brutal warfare, failed to protect eastern and central Europe from Russia and Communism, and made inevitable the liquidation of the British Empire.

Churchill led in the denunciation of the alleged horrible atrocities and brutalities of the Nazis, but his record is surely no better. He rejected Hitler's proposal at the outset of the War to ban all bombardment of non-military objectives and launched this barbarous form of bombing on 11 May 1940, with an attack on the helpless university town of Freiburg. He announced that he would stop at no type or extent of brutality and terrorism to crush Hitler and he made good his word. He directed the terrible incendiary bombing of Hamburg, and was solely responsible for ordering the needless destruction of the beautiful city of Dresden, the most ruthless, despicable and indefensible major atrocity of World War II, in which the losses of life and property were far greater than in the case of the American bombing of either Hiroshima or Nagasaki. He approved and ordered the appli-

cation of the Lindemann Plan for the saturation bombing of Germany which, for stark brutality in both conception and operation, matched any of the alleged Nazi "extermination" measures. This plan ordered concentration of British bombing on the homes of the poorer or working classes whose houses were huddled close together so that more innocent civilians could be killed per bomb that was dropped.

In his remarks at the funeral of Mr. Churchill, former-President Dwight Eisenhower laid main stress on Churchill's achievements as a "friend of peace." It would be no exaggeration to say that this was not unlike J. Edgar Hoover paying a special tribute to Al Capone as a friend of law enforcement. Even his British admirers have conceded Churchill's lifelong and inordinate love of war. No other British public figure worked as hard to bring Britain into World War I as did Churchill. This has been admitted in the recent book, *Twelve Days*, by the English writer George Malcolm Thomson on the crisis of 1914. It is common knowledge that Churchill was the leader of the British war party from 1936 onward, having told General Robert E. Wood in that year that: "Germany is getting too strong; we must smash her." He not only cooperated with the war party in Britain but also worked closely with Bernard Baruch and the other powerful war-minded Americans.

Perhaps the best summary appraisal of Churchill's personality comes from the distinguished British publicist, F.S. Oliver:

From his youth up Mr. Churchill has loved with all his heart, with all his mind, with all his soul, and with all his strength, three things: war, politics and himself. He has loved war for its dangers, he loves politics for the same reason, and himself he has always loved for the knowledge that his mind is dangerous—dangerous to his enemies, dangerous to his friends, dangerous to himself. I can think of no man I have ever met who would so quickly and so bitterly eat his heart out in Paradise.

The significance of Churchill's career for this and later generations was admirably summarized by the British journal, *The European*:

In terms of personal success there has been no career more fortunate than that of Winston Churchill. In terms of human suffering to millions of people and destruction to the noble edifice of mankind there has been no career more disastrous. In that sad paradox lies the tragedy of our time.

Auschwitz Notebook

DITLIEB FELDERER

More impossibilities of the "Gerstein Statement"

The so-called "Gerstein Statement" continues to be the main evidence for the "Holocaust." The book *Holocaust* (New York, 1978) written by Gerald Green—on which the TV series of the same name was based—used the "Gerstein Statement" indirectly. The statement was also featured in evidence at both the Nürnberg Trials and the Jerusalem trial of Adolf Eichmann. Two different versions were used, which are reproduced in Paul Rassinier's *Debunking the Genocide Myth* (142: pp410-423). The Nürnberg version is also reproduced in Professor Butz's book *The Hoax of the Twentieth Century* (109: pp251-258). Both these excellent authors deal with the mystery surrounding the identity and death of Kurt Gerstein, and the discrepancies between the various statements attributed to him. But here, let us instead concentrate our attention on some of the contents.

Amongst other things, Gerstein states that a train with 45 cars which had arrived at Belzec contained "6,700 persons; 1,450 of whom were already dead on their arrival."

If so, each car must have held 148.9 persons on average ($6,700 \div 45$); for simplicity's sake let us say 150. As these 6,700 persons were prisoners, the number of guards and staff accompanying the train should be added, which would decrease the area per person even further; so much so, in fact, that one wonders if cramming people together like this would not be sufficient to kill all of them, thus saving the Germans the trouble of shipping them to the "death camps."

Is it in fact possible to squeeze over 150 people into one railroad car? We should not forget that the prisoners often carried big bundles with them, and we are told that on occasions even furniture went along (compare 142: pp200-2 and pp360-6). In *Encyclopedia Judaica* under the heading "Belzec" a picture is presented which purports to show "Jews

in Zamosc waiting for deportation to the Belzec extermination camp" (1, Vol.4; p454). Observe here the bundles of belongings the Jews carry with them. At Treblinka, Gerstein claims there were mountains of clothes and underwear up to 40 meters high (see my analysis in JOURNAL OF HISTORICAL REVIEW, Spring 1980). A lot of wagons would have been needed just to transport all these belongings.

Gerstein is very confused. At first he claims that the Belzec "gas chambers" numbered "three garage-like rooms on each side, 4 x 5 meters large and 1.90 meters high." That would make a total of 6 "gas chambers" each having an area of 20 square meters. Further on he suggests that there were only 4 "gas chambers" at Belzec and that the area of each chamber was "25 square meters" or "45 cubic meters." Gerstein's mathematical skill reaches its usual low grade, for it is obvious that if the chambers measured 4 x 5 meters, the area would not be 25 square meters, but 20. And the cubic capacity would have been 38 cubic meters, not 45. Even if the area was "25 square meters" it still does not work out at "45 cubic meters" in capacity, but 47.5 (25 x 1.90).

What is even more amazing however, is the number of people who supposedly went into each chamber to be exterminated. A total of 700 to 800 people are supposed to have been placed in each chamber. The following table will illustrate what this literally means, using the wide range of figures for dimensions, which Gerstein uses throughout his "statement." From this table, we can truly agree with Gerstein that the people were literally "crushed together" which in reality should have made the gassing by Diesel fumes entirely unnecessary. (See table below).

NUMBER OF PEOPLE PER CHAMBER	SIZE OF CHAMBER IN m ²	cm ² PER PERSON	SPACE PER PERSON IN CM.	PERSONS PER SQ. METER IF FORMED INTO A SQUARE
750	20	266.7	16.33 x 16.33	37.5
750	25	333.3	18.26 x 18.26	30
800	20	250	15.81 x 15.81	40
800	25	312.5	17.68 x 17.68	31.9

As can be seen from this table, the number of persons allotted to one square meter ranges from 30 to 40 people; that is, if we could mold each person into a square, allowing no space in between. From a practical viewpoint, it would be quite a job to get even six standing grown-ups into one square meter. The problem is further exacerbated by the fact that the room was only 1.90 meters (6'3") high. Any tall person, especially any still wearing shoes, would have to stoop. Even though six people would be the limit in these circumstances, Gerstein's know-how managed to cram in up to 40 people per square meter. He does admit that it was rather crowded in the chamber, but this remark is certainly a real exercise in understatement! And these calculations are all figured on the basis of people being a regular shape, and with no allowance for space in between!

Another curious observation we make with the "Gerstein Statement" is his mentioning how he could observe the victims dying and know when they had died. He writes: "Many of the people, it is true, are dead at that point. One can see this through the little window when the electric lamp reveals, for a moment, the inside of the chamber."

One wonders how it was that anything at all was visible through the "little window" considering so many people were crammed in there? All that would be visible would be somebody's back or chest squashed up against the window. The point about the electric light is so absurd that it makes the whole thing a complete nonsense.

Gerstein writes that "like stone statues, the dead are still standing, there having been no room to fall or bend over." Obviously if any person was taller than 1.90m (6'3") he would have had to bend over or stoop in order to get in! It would indeed be curious to know how Gerstein (with a stop-watch in hand, take note) could have possibly known whether or not the victims were dead, seeing as he is telling us they were all still standing! There is no way that a central light could have been seen from the window, or anything at all except the skin of the person nearest the door!

Let us finally return to the 5,250 people who survived the train ride from Lvov (6,700 less 1,450 = 5,250). We note that Gerstein claims only (!) 750 people were put into each chamber; despite the fact that they could hold up to 800,

according to his previous assertions. That would mean that 3,000 people (750×4) were put into each of the four chambers. But what then happened to the rest; some 2,250 people? If it was possible to crush 750 people into one chamber, then why not 1,313 people into each chamber ($5,250 \div 4 = 1312.5$)? If Gerstein is going to allege that the chamber was crammed with 40 people per square meter, then 75-odd people per square meter should not present too much of a problem to such a magician, should it?

In spite of all the absurdities, impossibilities, erroneous and contradictory figures, the "Gerstein Statement" continues to maintain its supremacy in Exterminationist lore. Perhaps this is just as well, from a cynical Revisionist viewpoint, for few things could better illustrate the mythical nature of the "Holocaust" than this very item.

References

The numbers used refer to the author's *Revisionist Bibliography* of almost 200 Revisionist and Exterminationist titles, which is available direct from the author. Those titles mentioned in this text are as follows:

- 1 *Encyclopedia Judaica*, Jerusalem, 16 volumes, 1971/2.
- 109 Arthur R. Butz, *The Hoax of the Twentieth Century*, IHR, 1979.
- 142 Paul Rassinier, *Debunking the Genocide Myth*, IHR, 1979.

Book Reviews

NUREMBERG: A NATION ON TRIAL, Werner Maser, Scribners, 368pp, hardback, available from IHR at \$18.00. ISBN: 0-684-16252-0.

This new book is easily the best so far on the hideous aberration of justice known as the "Nürnberg War Crimes Trials." The author is a well-known German historian; his biography of Hitler having been an international bestseller.

Many of the more repulsive aspects of Nürnberg which were brought to light in Richard Harwood's *Nuremberg & Other War Crimes Trials* (IHR \$2.50) are underlined in this new book. This time, they are backed up with hard facts and figures, references and interviews. This book is the product of many years of painstaking research. To take just a few samples of Herr Maser's revelations:

When the ashes of the hanged were taken to a small river to be dumped, each urn bore a fictitious Jewish name (p12).

Hans Frank was beaten up by two colored GIs as soon as he was arrested (p47). So was Julius Streicher (p51), who was whipped and forced to drink negro saliva.

The simultaneous interpretation system at the trial was supplied free of charge by IBM, and was often inaccurate (p83).

Although the Trial Charter allowed defendants the right to represent themselves, Hess was not allowed to (p73).

The defense were not allowed to have copies of many prosecution documents of evidence (p97). Defense documents had to be sifted by the prosecution, before they could be submitted in court (p98). Many of their documents were confiscated or stolen.

Prosecution witnesses, such as Pohl, were beaten until they would give "correct" evidence (p100). Many defense witnesses were not allowed to appear at all.

Affidavits were allowed on the prosecution side, with no opportunity for the defense to cross-examine the authors. The Tribunal announced that it would "take judicial note" of anything which had "probative value" (p102).

Agreements to advise the defense of topics to be examined next day in court were dishonored and repudiated (p106). Agreements

to supply adequate copies and translations of documentary evidence were too (p104).

President Roosevelt himself intervened to prevent the truth coming out about Katyn (p113).

The hangings of the ten condemned Germans was bungled. Ribbentrop took ten minutes to die (p253). Jodl took 18 minutes, and Keitel 24 (p255). Streicher groaned for a long time after dropping, Frick had severe wounds on his face and neck, through striking the edge of the trap (p255). A journalist who managed to persuade a newspaper to publish photographs of the blood-smeared faces was arrested. Only touched-up pictures were allowed to be distributed (p255). But in a note, the author tells how the American hangmen at Landsberg did an even worse job. GIs standing underneath the gallows had to finish off the victims by stuffing cotton wool down their throats (p255ff).

The hangman, John C. Woods burned the ropes and hoods immediately after the executions, even though he had been offered \$2500 for them as souvenirs (p327). He himself narrowly escaped death a few years later while testing an electric chair (p254).

Contrary to Harwood, Maser states that the bodies were not cremated in the "gas ovens" at Dachau, but at a city mortuary in Munich, and their ashes dumped into a brook running at the bottom of the yard (p13 & p256). The remaining prisoners at Nürnberg were made to clean up the blood-spattered gallows (p256).

The uncanny thing about this new book is that it originated in Germany. Anglo-American Revisionists have become so used to modern German historians running a mile from any criticism of the "Liberation" that many had almost given up hope altogether. But with the Diwald book last year, and now this magnificent work this year, the standard of historiography in the Bundesrepublik certainly seems to be improving.

REPORT TO THE PRESIDENT: PRESIDENT'S COMMISSION ON THE HOLOCAUST, Elie Wiesel (Chairman), Suite 7233, 726 Jackson Pace NW, Washington, DC 20503, 40pp, paperback. ISBN: not given.

Of the many dozens of Holocaust tracts examined by this reviewer, I thought I had become somewhat de-sensitized to the heavy ingredient of neurosis and paranoia which pervades all of

them. But on reading Mr. Wiesel's report, I must admit to a profound feeling of astonishment and shock, that the author has not been locked up in a looney-bin a long time ago. Indeed, the author himself describes some of his psychological problems in his introduction:

Why then cling to unbearable memories that may for ever rob us of our sleep? Why not forget, turn the page, and proclaim: let it remain buried beneath the dark nightmares of our subconscious. Why not spare our children the weight of our collective burden and allow them to start their lives free of nocturnal obsessions and complexes, free of Auschwitz and its shadows?

Naturally, Mr. Wiesel goes on to explain why both he and succeeding generations should inflict upon themselves this insomnia. According to Wiesel, the survivors'

willingness to share their knowledge, their pain, their anguish, even their agony, is motivated solely by their conviction that their survival was for a purpose. A survivor sees himself as a messenger and guardian of secrets entrusted by the dead.

A cynic might, of course, suggest that the real reason for continually shoving this lie down our throats has rather less to do with preserving epitaphs, and rather more to do with elevating modern-day Zionists above all criticism, on the spurious grounds that to criticize Zionism is to encourage another "Holocaust."

Wiesel pulls no punches in describing the "Holocaust" as an "Event" (original capitalization ... is he confusing it with the TV show of the same name?) which is "essentially Jewish." One wonders what ever happened to the five million "Others" which have been brought to the fore in Holocaust literature of late?

The Commission took nearly a year to complete its findings. It was composed of 34 members, including at least 24 Jews, some of whom claimed to themselves be "survivors." One member of the Commission was Bayard Rustin, a convicted Negro sex-pervert. The Commission travelled to eastern Europe and to Israel—they claim at their own personal expense—to examine other nations' Holocaust memorials.

They visited the site of Treblinka, which is "now wooded," and saw the Polish communist authorities' memorial representing railroad ties, charred skeletons, and a shattered menorah. The standard of aesthetics brings to mind the phoney Soviet memorial at Khatyn, which is supposed to commemorate "war dead" but is in fact a deliberate ploy to draw people's attention away from Katyn,

several hundred miles away.

The Commission went on to Auschwitz "without doubt the most lethal of all extermination camps." This will come as a surprise to Exterminationist scholars such as Gitta Sereny, who say that Auschwitz was not in the main an extermination camp. Later, in Warsaw, the Commission met with communist officials, and arranged for the purchase of communist war propaganda films.

The next stop was the USSR, where Commission members visited Babi Yar, in the suburbs of Kiev. Although "80,000 Jews" were killed there, the Soviet monument bore no reference to "Jews" and so "the Commission was alerted to the danger of historical falsification." Indeed! Indeed!

On to the colony of Israel where most of the Commission members must have felt really at home. They visited various Holocaust museums, including the Yad Vashem Center; and Nes Ammim, a study center run by Dutch Christians and dedicated to "atonement for the Holocaust."

Among the somewhat predictable recommendations of the Commission are that a Holocaust memorial and museum should be built and attached to the Smithsonian in Washington, DC. An Educational Foundation should be established to disseminate Holocaust propaganda to schools and colleges throughout the country. A "Committee on Conscience" to be composed of "distinguished moral leaders" should be established to advise the President on potential outbreaks of genocide anywhere in the world. (One wonders if the "distinguished moral leaders" would include in their brief Israeli atrocities against the Palestinians, Lebanese and Syrians?)

A Day of Remembrance should also be established at the end of April (which is already recognized in Israel) so that special church and synagogue services could be co-ordinated. Special liturgies and litanies have already been written, we are told.

In addition, the Commission urges the President to have the Genocide Convention passed (which would make anti-Semitism a crime); that Nazi "war criminals" be vigorously prosecuted; and that the United States interfere in foreign countries if they allow their Jewish cemeteries to sprout too many weeds.

As regards financing, the Commission suggests that Uncle Sam should start the ball rolling with one million dollars, and that the balance of the expenses should come from private subscriptions.

This short report does indeed provide a fascinating insight into Exterminationist thinking. The author will use ten words where one would have done. Adjectives and descriptions are in lists rather than in any concise form, and are drawn from the peculiar Holocaust lexicon from which all of the Exterminationist scholars

seem to draw their vocabulary. Their argot is not one of historiography, nor of any science whatsoever, but one of morbid, paranoid neurosis.

... the merchant from Saloniki, the child from Lodz, the rabbi from Radzimin, the carpenter from Warsaw, and the scribe from Vilna ...

{One wonders whatever happened to the kosher-butcher from Cracow, the banker from Bremen, and the stockmarket-speculator from Stuttgart? Weren't they "rounded up" and put on the cattle trucks also?}

Terror-stricken families hiding in ghetto-cellars. Children running with priceless treasures: a potato or two, a crumb of bread ... Treblinka and Ponar, Auschwitz and Babi Yar, Majdanek and Belzec ... betrayal and torture, anxiety and loss, desperation and agony.

And, needless to say, the human devils of the "Holocaust kingdom" also committed the one crime which has been visited upon Jewish offspring with tedious repetition ever since the Romans rolled up Jewish schoolchildren (all 64 million of them, according to the Talmud) in their Torah scrolls and set fire to them:

... in order to cut expenses and save gas, cost-accountant considerations led to an order to place living children directly into the ovens, or throw them into open burning pits.

Revisionism also gets a look in, in this turgid nightmare world of "charred souls ... darkness ... flames of darkness ... fire ... ashes ... and torture" which one cannot decide bears closer resemblance to a Hieronymous Bosch painting or a Woody Allen movie:

Little did we know that, in our lifetime, books would appear in many languages offering so-called "proof" that the Holocaust never occurred, that our parents, our friends did not die there. Little did we know that Jewish children would again be murdered, in cold blood, by killers in Israel.

The final cost-accounting for the President's Commission on the Holocaust has yet to be published. But whatever the final bill comes to, one cannot help wondering whether the money might not have been better spent on paying for an analyst for poor Mr. Wiesel. He certainly needs it.

THE HOLOCAUST VICTIMS ACCUSE, Rabbi Moshe Shonfeld, Bnei Yeshivos, 161 East Houston Street #10, New York, NY 10013, 124pp, paperback, \$3.00. ISBN: not given.

The sub-title of this book is "Documents and Testimony on Jewish War Criminals." Its position on the "Holocaust" is a remarkable one.

Rabbi Shonfeld belongs to an ultra-orthodox sect of Hassidic (or Chassidic) Jews who regard the state of Israel as a blasphemy. Their view is that Israel may only be founded when the Messiah comes, and, quite obviously, neither David Ben-Gurion, nor Golda Meir, nor Menachem Begin, are the Messiah. Throughout the text, "Israel" is written in quotation marks, in a style that echoes the habit of some Revisionist scholars who insist on writing "Jews" in quotes (since most modern-day Jews are not from Judea at all, but from Khazakhstan). From time to time, the author also refers to "Eretz Yisroel."

The text of the book consists of ten indictments against various wartime Zionist leaders, who in the author's opinion, deliberately sacrificed their fellow Jews in the "Holocaust" so that the elite Jews could be granted passage to Palestine. He also condemns those loud-mouthed Zionists in the United States, who "stupidly antagonized the Nazi führer . . . by making speeches and blowing shofar in front of the German consulate . . . and by calling for a boycott of German goods." The author also apologizes for having to use the term "Holocaust" since it "has been turned into a Zionist battlecry, which we abhor, but have been forced to use for identification purposes."

The rabbi focuses on the Eichmann trial in Jerusalem, which was the first time Jewish collaboration with the Nazis was brought into the open. He condemns Romkowsky, the leader of the Zionist movement in Lodz, who became a ruthless tyrant when the Nazis put him in charge of the ghetto. A postage stamp bearing his portrait, and an inscription in Yiddish, is shown on page 23. On page 19 there is a picture of the Jewish police in the Kovna ghetto, looking every bit as sinister as the Gestapo in their black uniforms.

The author quotes the Zionist leader Chaim Weizmann, who at the 1937 Zionist Congress in London, stated that only the young Jews should go to Palestine. The aged and infirm would "have to accept their fate." Henry Montor, of the United Jewish Appeal, said the same.

He attacks the Holocaust folk-hero Abba Kovner, who sang his own praises so much on the witness stand at the Eichmann Trial

that the judges had to intervene; much to Kovner's chagrin. Contrary to the widely-held impression that Kovner was a courageous anti-Nazi partisan (and poet, to boot!) the author reveals that he was a collaborator, who handed over elderly Jews to the Nazis in order that youthful Jews—such as himself—could be granted passage to Palestine. He backs up his allegation with eye-witness evidence.

Weizmann again comes in for criticism regarding the Joel Brand affair. Brand was a Jew delegated by the Hungarian Zionists in collaboration with Eichmann to negotiate a trucks-for-Jews deal with the Allies in 1944. Weizmann, apparently, refused to see Brand when he arrived in Tel Aviv, and Brand was then arrested by the British.

Dr. Rudolf Kästner is castigated for his role in the trucks-for-Jews deal. Eichmann dressed him up in an SS uniform to take him to Belsen so that he could identify his relatives and friends, and secure their seats on the single train that would be allowed to leave. The rabbi alleges that Kästner bribed Eichmann, and that Eichmann used this money to set up home in Argentina after the war.

The starvation in the Jewish ghettos is blamed on American Zionists who picketed the depots from where food parcels were being mailed. Their placards demanded "Stop sending food to the lands of the Nazi enemy!" The author further condemns the Zionists in "Eretz Yisroel" for murdering 250 Jews on board the SS *Patria* in Haifa harbor in 1940. The idea was to blame this bombing atrocity on the British mandatory authorities.

Despite much fantasizing about the "Holocaust" this book represents an important chapter in the history of the relationship between the Nazis, the Zionists, and the Allies, which has never before been published. A 28 page review of the book is also available from a Mr. M. Qureshi at PO Box 319, Perry, OH 44081, entitled *The Great American Holocaust by Zionism* (price not known).

LESS THAN SLAVES, Benjamin B. Ferencz, Harvard University Press, 250pp, hardback, \$15.00. ISBN: 0-674-52525-6.

The author of this latest Exterminationist tome will already be familiar to those Revisionists who have read Richard Harwood's masterpiece of research *Nuremberg & Other War Crimes Trials* (available from IHR at \$2.50). Dealing with the American Military

Trial number 10—the Krupp trial—Harwood reveals how Ferencz was one of those “American” prosecutors who stayed on in Germany long after the dust had settled at the Nürnberg Court of “Justice.”

Ferencz’s task was to secure financial compensation for individual Jews around the world who felt that they had suffered some financial loss at the hands of the Nazis. But this did not prevent him vigorously lobbying against proposed clemency for the many hundreds of German “war criminals” languishing in prison; in part due to Ferencz’s efforts in court.

Ferencz’s latest book is based on his unique knowledge and experience; first as a prosecutor in the Krupp case, and later as director of the negotiations to secure compensation for Jewish survivors of labor camps. The remarkable thing about this book is that, although it deals almost totally with the Mill of Death itself—Auschwitz—there is hardly any mention at all of “gas chambers” or “Zyklon B” or even an “extermination program.” The only mentions are on page 15, where he quotes Nürnberg document NO-365, which is an unsigned letter; pages 16-21, which rely on the notorious forgery, the Höss confessions; and on a very few other pages, where the reference to “extermination” is cursory and unreferenced.

According to the author, Jews not fit for work in the Krupp and other plants at Auschwitz would be packed off to nearby Birkenau (Brzezinka) for gassing. The camps of Belzec, Sobibor, Treblinka and Chelmno (Kulmhof-an-der-Neer) were the only camps purely for extermination. He also mentions yet another camp called Jungfernhof, near Riga in Latvia, where Jews were shipped from as far away as Austria for extermination. However, he does not attempt to explain why they were sent over 1000 miles for gassing, when they passed en route perfectly functional extermination camps such as Birkenau, Maidanek, Sobibor, and Treblinka, which were all reportedly in full operation, gassing Jews night and day, and belching forth smoke and ashes.

The “revised” Exterminationist view of Ferencz tallies rather closely with that of Gitta Sereny’s revision of Holocaust mythology in the *New Statesman* of 2 November 1979. They both place the exterminations at the four camps Chelmno, Sobibor, Treblinka and Belzec (although Ferencz adds Birkenau and the mysterious Latvian camp, Jungfernhof). Could it be that there is some collusion at work here, whereby the Exterminationist high priests have got together to get their stories straight? Perhaps they realize that the game is up, as far as Auschwitz and the Old Reich camps are concerned, and now they are trying to salvage whatever they can from the rapidly crumbling Holocaust house of cards? They have

sought refuge in the only possible corner, which is to maintain that the exterminations took place at camps which have now been obliterated without trace, and that the function of Auschwitz and the western camps was to work people to death.

Regrettably, even this position is somewhat untenable, since this very book is about all those thousands upon thousands of Jews who survived the very "horrific working conditions" which were supposed to destroy people through work! One of the most useful appendices in this very professionally laid out book is a list of claims paid to such survivors. As of the end of 1973, nearly 15,000 claimants from 42 different countries had been paid 52 million Deutschmarks. Perhaps the author's acknowledged origins in Transylvania have something to do with this vampirical campaign.

Ferencz now runs a prestigious law office in New York City which specializes in International Law. His book has already been favorably reviewed in the *Communist Daily World* (19 December 1979) and in the *New York Times Book Review* (9 December 1979); in the latter case by the discredited "historian" Martin Gilbert.

NEMESIS AT POTSDAM, Alfred M. de Zayas, Routledge & Kegan Paul, 268pp, paperback, available from IHR at \$9.00. ISBN: 0-7100-9410-9.

This is a new, revised edition of this book first published in 1977. In just three years, it has become a Revisionist classic. It tells the story of the expulsion of the Germans from the eastern territories and the role played by the Anglo-Americans in that atrocity.

Over 2 million Germans did not survive the rigors of their uprooting and forced expulsion, yet the event is hardly even known outside of Germany. The text is factual and referenced; unlike the hysteria and neurosis exhibited in so many "Holocaust" tracts.

There are 7 maps, and 62 illustrations, many of which ought to be reproduced and circulated to those gullible people still taken in by the "Six Million" myth. Plate 34 shows naked German children expelled from an orphanage in Danzig, looking every bit as emaciated as any inmate of Belsen. Plates 26, 27 and 30 show refugees being transported on open goods cars; forced to leave their homelands without any of their possessions whatsoever.

Detailed appendices show formerly-secret British documents which prove that the British knew how terrible the problem was, but refused to do anything about it, for fear of upsetting our "gal-lant" Soviet allies.

THE HOLOCAUST, Martin Gilbert, Hill & Wang, 19 Union Square West, New York, NY 10003, 59pp, paperback, \$3.45, ISBN: 0-8090-1389-4.

According to its endorser, Rabbi Marc Tannenbaum, this book

is a perfect and convincing rejoinder to the current perverse efforts on the part of certain hostile groups and individuals to deny the reality of the massive human tragedy inflicted with particular demonism against the Jewish people by the Nazis.

Just as Rabbi Tannenbaum would not win any prizes for *précis* work in an English usage class, neither would this book win any awards for accuracy.

The author Martin Gilbert holds the prestigious position in England as official biographer of Sir Winston Churchill. Perhaps that is why the modern public holds an extremely distorted picture of this drunken chameleon who is usually regarded as a genial, avuncular, Santa Claus?

Gilbert's *Holocaust* is riddled with errors and misrepresentations. On page 47 he shows a picture of American troops liberating Belsen. If he knew anything at all about the subject he purports to be an expert in, he would know that Belsen was liberated by the British. The photo he shows is of Dachau.

On page 17, he gives the figure of "more than 40,000 dead at Dachau." Yet, a Jewish survivor of Dachau wrote in the *Los Angeles Times* (6 January 1980) that only 31,951 perished during its entire 12 years of existence. At least we should be thankful for small mercies in that Gilbert does not attempt to resurrect the long-discredited canard that inmates were gassed at Dachau.

Although the book contains many meticulously drawn maps and diagrams (which are an extremely useful tool for any Revisionist scholar) nowhere in the book can we find any actual proof of gassings. We see people lined up, we are told, "for gassing." We see skulls and corpses, we are again told of the "gassed." But nowhere is there a photo of people being herded into, or standing in, a "gas chamber." We don't even get a picture of the alleged "gas chamber" which is today shown to visitors at the Auschwitz museum.

Ironically, it falls to a fellow Exterminationist to have the final word in reviewing Mr. Gilbert's historical abilities. In a startling four-page article in the *London New Statesman* (2 November 1979) Ms. Gitta Sereny ("mother-confessor" of Franz Stangl) pans the otherwise "reputable historian."

She tells how Gilbert has been taken in by survivor testimonies and films (!) which "were only partly true, or even were partly faked." She goes on to show how Gilbert was duped into making all kinds of incorrect assertions about Treblinka, because he believed the word of notorious hoaxers such as Jean Francois Steiner and Martin Gray. Ms. Sereny even indicates that she herself was approached to help ghost write the Treblinka experiences of Gray, who "had manifestly never been" there.

Martin Gilbert was a graduate of, and is now a professor of history at, Oxford University. This book certainly says a lot about the standards of excellence throughout the British "Ivy League."

AMERICAN MANIFEST DESTINY AND THE HOLOCAUSTS, Conrad Grieb (editor), Examiner Books, PO Box 783, New York City, NY 10022, 380pp, paperback, \$8.00. ISBN: not given.

This remarkable collection of documents represents an essential archive for any scholar wishing to investigate the other "Holocausts." There are reprints from *The American Mercury*, *The Spotlight*, *Blasting the Historical Blackout*, *The New York Times*, *Congressional Record*, and many less well known organs. The materials are fully indexed and referenced.

THE BARNES TRILOGY, Harry Elmer Barnes, Institute for Historical Review, 144pp, paperback, \$4.00. ISBN: 0-911038-56-6.

This is a new reprint of three of Barnes' last pamphlets, where one can trace his development as a full-fledged, out-of-the closet, Historical Revisionist. Of course, this is not the first time these pamphlets have been published in a collection. In 1972 Arno Press (part of the *New York Times* group) published a collection of eight of his pamphlets including these same three. The Arno title, *Selected Revisionist Pamphlets* (also available from IHR at \$15.00), has several shortcomings, which hopefully the new *Barnes Trilogy* will put to rights.

First, the IHR book is a much better value than the Arno edition, and can thus be distributed to a much wider audience. Second, the pamphlets are in chronological order in IHR's book, but not in Arno's. Third, IHR provides a detailed and factual introduction, by IHR Chief Lewis Brandon, which guides the reader through Barnes' work, drawing attention to important features. The reader of Arno

is left to fend for himself. Finally, the IHR edition shows dates of publication, which Arno omits altogether.

In summary, it would seem that the shoestring Institute for Historical Review can teach a few publishing lessons to even the grandest of Madison Avenue outfits.

DEALING IN HATE, Dr. Michael F. Connors, Institute for Historical Review, 40pp, paperback, \$2.50. ISBN: 0-911038-55-8.

This new booklet is an excellent introduction for any student of black propaganda. The author argues that we have been deliberately manipulated into a "hate Germany" attitude, and led to believe that the Huns are much more prone to warfare than any other nation. He logs the outbreaks of warfare over the past century, and shows that Germany has committed far fewer acts of aggression than her European neighbors.

He examines the manipulation of public opinion through the invention of atrocity rumors and shows how some of the canards—such as the famous "soap factory" yarn—were actually recycled during WWII, even after they had been exposed after the end of WWI!

He concludes by giving a few examples of the hysterical, anti-German outbursts which have emanated from Zionist sources, and censures those authors such as Shirer who still continue in this neurotic vendetta.

Although the book was written and first published in 1962, it remains as fresh as ever in this new edition, with an eye-catching, graphic cover. One should go on from here and read *The First Casualty* by Phillip Knightly (\$14.50 from IHR) and *Falsehood in Wartime* by Arthur Ponsonby (IHR, \$4.00).

ASSAULT ON THE LIBERTY, James M. Ennes, Jr., Random House, 300pp, hardback, available from IHR at \$14.00. ISBN: 0-394-50512-3.

Subtitled "The True Story of the Israeli Attack on an American Intelligence Ship," this book must certainly carry much more clout

than its predecessor: It was written by a crew member.

Ennes was a cryptological officer on board the USS *Liberty* when it was attacked and 34 of its crew killed by Israeli marines in 1967. Ennes was aghast that the whole affair should be hushed up and that the American government should meekly accept the Israelis' lies. He felt it his duty to his 34 murdered comrades that the truth should be told. Consequently, he set about the arduous task of interviewing dozens of officials, and collating hundreds of documents. Many times he was warned to drop the subject.

It was not until he finally left the service in 1978 that he could speak freely. This book is the result. It is packed with details and first-hand accounts. This book truly is "survivor testimony."

There is such attention to detail here that it puts to shame the one previous work on this subject, *Conspiracy of Silence*, by journalist Anthony Pearson (available from IHR at \$11.00). Although Ennes does not mention the previous book by name, he does have a few scathing comments for those who speculate on fantastic, impossible devices which would intercept and scramble radio messages before re-transmitting them.

ROOSEVELT, CHURCHILL & THE WORLD WAR TWO OPPOSITION, George T. Eggleston, Devin-Adair, 256pp, hardback, available from IHR at \$14.00. ISBN: 0-8159-5311-9.

When the war clouds gathered over Europe in the late 1930's, George T. Eggleston, along with Col. Charles Lindbergh, John Marquand and others, was determined that we should not become involved in the second "War-to-end-all-Wars." He became editor-in-chief of a new magazine, *Scribner's Commentator*, dedicated to keeping America out. The fact that more than 80% of the American people were opposed to our entering the war helped make the publication an instant success. This success, and the growing influence of the America First movement generally, was not lost on Franklin D. Roosevelt and the others who were determined to involve the United States.

Roosevelt, Churchill, and The World War Two Opposition is the story of Eggleston's efforts to keep us out of the war and what happened to him as a result. "An amazing expose of harassment by the U.S. Government," writes DeWitt Wallace, founding editor of *Reader's Digest*. "The story needs to be told as an example of what has happened in the U.S.A. and what could happen again."

ABOUT THE CONTRIBUTORS

Dr. Robert Faurisson was born at Shepperton, near London, in 1929, to a French father and a Scottish mother. He was educated in Singapore, Japan, Marseille, and in Paris at the Sorbonne, where he received his doctorate in 1972. After a short spell teaching at the Sorbonne, Professor Faurisson became Associate Professor in French Literature at the University of Lyon-2 in central France. He specializes in the appraisal and evaluation of texts and documents.

Ditlieb Felderer is one of four refugee children who were all born in different European countries. He himself was born in Innsbruck, Austria, in 1942. The family eventually found refuge in Sweden, where Mr. Felderer now lives with his Filipino wife. In 1959, Mr. Felderer became converted to the Jehovah's Witnesses faith, and went on extensive evangelizing tours of North America. He first became interested in the "Holocaust" when researching an article on the treatment of the Jehovah's Witnesses during the war. After comparing the Exterminationist and Revisionist views, he was at once converted to the latter. He now runs his own magazine and publishing house *Bible Researcher*, and organizes Revisionist tours of Poland every summer.

Otto Kanold runs a West Berlin advertising agency for the transportation and shipping industry.

Mark Weber was born and raised in Oregon. After graduating from Jesuit High School, he lived and worked in Bonn, Germany, and in Kumasi, Ghana, in order to broaden his experience. His higher education was at various universities around the world: Portland State University; University of Illinois, Chicago; University of Munich, Germany; and Portland State U. again. He graduated with high honors in 1976 with a BA in history. Receiving laudatory recommendations from a number of professors, he was offered several scholarships for post-graduate study. He received a full fellowship from Indiana University at Bloomington, and received his MA in central European history in December 1977.

John Bennett is a 42 year old Australian lawyer. He graduated in law with honors from the University of Melbourne in 1958, and in arts with honors in 1966. Since 1968 he has worked in the Public Defender's office of the federal Australian government in Melbourne. Since 1966 he has been Secretary of the Victorian Council for Civil Liberties, and is the author of several best-selling booklets on that subject. In 1968 he was expelled from

the Victoria chapter of the Australian Labor Party, for calling for federal investigation into the way it was run. Three years later federal intervention took place. John Bennett is Australian representative for the Institute for Historical Review.

Richard Harwood is a graduate of the University of London, and is the author of two Revisionist classics: *Six Million Lost & Found* and *The Nuremberg & Other War Crimes Trials: A New Look*.

Lewis Brandon is the full-time Director of the Institute for Historical Review in Torrance, near Los Angeles, California. Besides the signed articles, he also reviewed all of the books.

Arthur Ponsonby was born in 1871 and was a great-grandson of Earl Grey, the British Prime Minister. Ponsonby served with the British Diplomatic Service in Constantinople and Copenhagen, before returning to a desk job at the Foreign Office in Whitehall. He then became principal private secretary to Prime Minister Campbell-Bannerman. He was elected a Liberal Member of Parliament himself in 1908, but switched to the Labor Party in 1922. He was elevated to the House of Lords in 1930 as Lord Ponsonby of Shulbrede. For four years he was leader of the Opposition in the Lords. He wrote a score of books on various subjects, the most famous of which is *Falsehood in Wartime*, which was published in 1928, and has now been republished by the IHR. This article is extracted therefrom. Lord Ponsonby died in 1946.

Harry Elmer Barnes (1889-1968) is generally regarded as the founding father of Historical Revisionism. The first-ever Revisionist Convention in 1979 was dedicated to his memory. He authored scores of books and hundreds of articles, which take up **forty-seven** pages of listings in his biography. The best introduction to his writings is *The Barnes Trilogy* (IHR, 1979, \$4). This article is extracted from *The Freethinker*, a San Diego based atheist newsletter.

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Khatyn—Another Hoax

The Boer War
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Death From on High

Auschwitz Notebook

ALSO

Book Reviews

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CONTENTS

A Note from the Editor	197
<i>Lewis Brandon</i>	
Letters to the Editor	199
The Public Stake in Revisionism	205
<i>Harry Elmer Barnes</i>	
Khatyn—Another Hoax	231
<i>Louis FitzGibbon</i>	
The Boer War Remembered	235
<i>Mark Weber</i>	
Death From On High	247
<i>Charles C. Lutton</i>	
Auschwitz Notebook	255
<i>Ditlieb Felderer</i>	
Book Reviews	273
About the Contributors	287

A Note From The Editor

Some readers may already know that we endeavored to get our message through to the educational institutions by mailing out sample copies of the first issue of *THE JOURNAL OF HISTORICAL REVIEW* to the mailing list of the Organization of American Historians. We rented their list perfectly openly, and made a special promotional offer to the historians on the list if they would subscribe to *THE JOURNAL*.

The reaction startled even the staff here. We thought we had become somewhat desensitized to the behavior of the neurotic reactionaries who pose as historians in our colleges and universities, but the response to this mailing really left one speechless with amazement that our education system had become so sick. A selection of the responses is published here in our "Letters to the Editor" section, but these were just the ones which were printable. We have on file many others from "academics" throughout the land whose objectivity, open-mindedness, intelligence, and even grammar, would have a hard time surpassing that of a cantaloupe. As Dr. Jim Martin wrote to me on 5 May:

History probably is at its lowest point in national esteem as a respectable school subject on any level, and a decade ago I suggested in a letter to the editor of the *National Observer* (a weekly paper issued by the same publisher as the *Wall Street Journal*) that history be abandoned as a school subject. I think you may have better luck amassing support from those outside "hire" education, as Charles A. Beard and Thorstein Veblen spelled it.

No sooner had Dr. Martin's letter arrived on my desk than we had the "massed" media big-guns turned against us. On the same day—13 May 1980—two out of the three major television networks lambasted the Institute, and our new-born *JOURNAL*. On KNBC-TV (the Los Angeles NBC affiliate) Gideon Hausner the prosecutor at the Eichmann trial and now a member of the Israeli parliament, launched into a diatribe against the IHR, egged on by the interviewer Jess Marlow. Not to be up-staged by their network rivals, the CBS affiliate in the metropolis, KNXT-TV, broadcast a five

minute hymn of hate against us, in a monolog by one Bill Stout. We were referred to as "anti-Semites," "defenders of the Nazi record," "disgusting," "peddlers of filth," and "sewage."

I called up both stations the next day—my feelings sorely hurt by this unkindness—and insisted that the Institute be given the right to reply through allowing us equal time. Both stations refused. The CBS producer even claimed that the Stout tantrum was not "editorializing" but "news."

So, if this is the kind of material that network television stations regard as "news" what kind of credence can we place on "news" reporting, "news" footage, "news" interviews? I wrote to the Federal Communications Commission and asked that they investigate formal complaints against the two stations, and suspend their FCC licenses if they do not allow the right of reply.

One thing that Stout (any relation to Rex Stout of Writers' War Board fame?) did enlighten us on was the fact that it was the Anti-Defamation League which had informed him of our activities, and that they had already been on to the Organization of American Historians to demand their humble apologies. Needless to say, the OAH meekly obeyed their spiritual masters, and an apology to the membership and to the ADL and to World Jewry and to the little Jewish man in the dry-cleaners on the corner will be forthcoming in their next newsletter. Such is the power that an illegal organization (it flaunts the law by acting as an unregistered agency of a foreign government) can wield over what is supposed to be an independent, free-thinking, academic group of objectivists.

LEWIS BRANDON

Director: Institute for Historical Review

Editor: THE JOURNAL OF HISTORICAL REVIEW

Letters to the Editor

25 April 1980

To Whom It May Concern:

I am returning this journal. I strongly object to the general thesis of the various articles.

I want to express my protest about these articles, and I ask that I be removed from your mailing list.

Sincerely Yours,

Dr. Sara Alpern
Assistant Professor
Texas A&M University
College of Liberal Arts
College Station, Texas 77843

5 May 1980

Dear Sirs:

I am returning this piece of scurrilous, polemical, anti-semitic material to you. I do not wish to have it grace my shelves.

Sincerely,

Betty M. Unterberger
Professor of History
Texas A&M University
College of Liberal Arts
College Station, Texas 77843

26 April 1980

Dear Sir:

I support the principle of Revisionist history, presented in a scholarly fashion—indeed, all historical writing is in some way Revisionist.

However, I find the form and content of your publication intellectually and morally repugnant. Please remove my name from your mailing list.

Sincerely,
Karen A. Stuart
121 West Seminary Avenue
Lutherville, Maryland 21093

23 April 1980

Dear Mr. Brandon:

I have received the first number of THE JOURNAL OF HISTORICAL REVIEW. Because you wrote in your accompanying letter that you “look[ed] forward to hearing from” me, I am taking this opportunity to convey my impression of your journal.

I have read the articles by Messrs. Butz and App. Mr. Butz believes that the myriad historians, memoirists, journalists, and others who have for the past thirty-five years belonged to the “exterminationist” school of Holocaust interpretation have been parties to a hoax, either because they have had something to gain, personally or ideologically, from the fraud or because “societal and political conditions” have frightened them away from the truth. Imagine the conspiratorial expertise required to perpetrate such a hoax on so many people, in so many places, over so long a time! The Elders of Zion have refined their techniques since the days of Henry Ford.

Lest you or Mr. Butz miss the sarcasm—as, from the nature of his article, I am afraid he might—let me assure you that as a historian Mr. Butz is beneath contempt. And Mr. App is beneath that. Neither will ever be taken seriously by respectable members of the

profession. This being the United States of America and not nazi Germany, there is every reason to hope that even among the general public they and their confreres will not rise above crackpot status.

Sincerely,

David M. Gold
2252½ Summit Street
Columbus, Ohio 43202

25 April 1980

Dear Mr. Brandon:

I thank you for your letter of 17 April 1980, although I must ask you once again not to send me any of your literature. As well, I am troubled by your apparent lack of perceptivity.

You suggested that only historians were included among the contributors to the first number of your journal. They must then, one supposes, truly be amateurs for according to your own biographical information (pp88-90) you have published articles from a professor of electrical engineering, a professor of French literature, a professor of letters, an executive with a commercial company, a Ph.D. in English literature, and two publishing company executives. I am not so elitist as to suggest that such individuals cannot write good history, but these are hardly the credentials one expects to find among serious, professional historians in a journal purporting to be dedicated to "historical review," or of the sort that together can stand the test of credibility with an informed public.

As you noted, historians must be "objective and open to new ideas." This does not, of course, mean that one has to accept the validity of these ideas. Rather, the true task of an historian is to study the factual evidence and make reasoned, analytical judgments based on the data. I am hardly "suppressing your analysis" by challenging your data and your conclusions, merely doing whatever I can to make sure that people unfortunate enough to receive the garbage you call history understand the distortions and perversities of your misguided attempts at historical analysis.

Finally, your suggestion that I resign my position due to my "betrayal" of historical objectivity is of the sort of ludicrousness and lack of sophistication which appears to be the standard of your operation. I certainly would not expect you to cease your efforts

(although one can hope) simply because of my perception that what you do bears no resemblance whatsoever to serious historical research or writing. Resign, indeed. Despite the fact that my training as a professional historian is as yet incomplete and certainly imperfect I feel confident in stating that the history profession needs people like me to help protect it from people like you.

Sincerely,

Eric J. Vernon
Dept. of History
Ohio State University
Columbus, Ohio 43210

28 April 1980

Sir:

I am what your journal would call an "Exterminationist," teaching courses on the literature of the Holocaust and from time to time giving talks at various places.

I am pleased that your group is now publishing a journal. From time to time students ask me why it is worthwhile to teach about an event which took place 35 years ago. Now, with the journal you have published, I can point out to them that it is taught or spoken about because there are those who still insist that it never took place. Forgive but don't Forget.

Fred Lapidès
University of Bridgeport
Bridgeport, Connecticut 06602

9 May 1980

Dear Mr. Brandon:

Congratulations on the first issue of THE JOURNAL OF HISTORICAL REVIEW which we received on our Charter Subscription.

The articles were scholarly, balanced and extremely informative and we look forward to your promised articles on the origins of the Second World War, the effects of which are still with us today. No doubt you will also be expanding your book review section and perhaps you will have a "Letters" section.

I would like to take this opportunity to inform your readers that not all Jews are political Zionists. Thirty years have passed since the Zionist state was established. Is it a coincidence that there has not been one single day of peace, nor is there much outlook for peace? The great Rabbis of past generations declared political Zionism would lead to the gravest catastrophe ever wrought upon the Jewish people. Eighty years ago Rabbi Shulem DovBer Schneerson wrote that Jews must oppose the concept of a state, for the Talmud foreswears the use of force or power to bring about the establishment of a state. Rabbi Schneerson's predictions have come true.

No less a crime is the abrogation by the Zionist state of the right to speak in the name of the Jewish people. The political Zionists cannot represent or speak in the name of the Jewish people.

With regard to peace, the authoritative Jewish position was declared by the late chief Rabbi of the Holy land, Rabbi Yosef Chaim Sonnenfeld as follows: "The Jews do not want to encroach upon the rest of the inhabitants of the Holy Land. The Jews do not want in any way, to take that which isn't theirs. And they certainly do not want to contest the rights of the other inhabitants to the places held by them. His successor Rabbi Yosef Tzvi Duschinsky stated before the United Nations Special Committee on Palestine, 16 July 1947, to avoid further bloodshed and strife the United Nations should not help establish a state under the dominion of the Zionists.

Dr. Alfred Lilienthal and the late William Zukerman and also Martin Buber have fought a courageous, but seemingly hopeless battle against political Zionism. The Zionist propaganda machine is strongly entrenched and almost impossible to dislodge.

As a long-time libertarian and Revisionist I was shocked to learn that several so-called libertarian publications have refused to publish advertisements of the Institute of Historical Review. This is incomprehensible to me. The Holocaust debate is a key element in the uncritical support for Israel by the West, which has alienated 800 million Moslems, has contributed to a sixfold increase in oil prices and could lead to a world war. Don't these "libertarian" publications believe the works of Rassinier being brought to the attention of libertarians and discussed?

One thing that has not been much-discussed by Revisionists in the current 'world crisis' is the role of the international money ring in behind-the-scenes manipulations. It seems to us this is worth further study in your Journal.

Sincerely,

Bezalel Chaim
Associate Editor
Revisionist Press
P.O. Box 2009
Brooklyn, New York 11202

The Public Stake In Revisionism

HARRY ELMER BARNES

Every American citizen has much more at stake in understanding how and why the U.S. was drawn into World War II than in perusing the Warren Report, its supplementary volumes, and the controversial articles and books of the aftermath, or the annals of any isolated public crime, however dramatic.

However tragic and regrettable, the assassination of President Kennedy was a relatively simple crime as compared to perhaps the most lethal and complicated public crime of modern times, our entry into World War II. This resulted in the immediate loss of over thirty million lives, an ultimate cost of more than fifteen trillion dollars, incredible suffering, and a military-scientific-technological-industrial aftermath which may wipe out the human race; and the concomitant result: a conditioned outlook whereby millions favor war—exerted externally upon a foreign “enemy” and internally upon the taxpayers—as the means to insure peace.

Do We Need More Books to Vindicate Revisionism?

Although a formidable array of evidence has been amassed and offered by Revisionist scholars as to our involvement in World War II, this evidence has not been fully recognized or generally understood. Writing in 1965, Richard J. Whalen, author of the brilliant *The Founding Father*, stated: ¹

In the twentieth year after the end of World War II, we still do not have an unsparingly truthful, solidly authoritative account of how and why the United States was drawn into World War II. And it is becoming doubtful that we will ever have it.

The reasons are many: World War II was the liberals' war and they are understandably determined to uphold their version of its origins with all the formidable political and intellectual resources at their command. There is also our necessary preoccupation with the suc-

cessor struggle now centered on Southeast Asia; with so much to comprehend here and now, a searching look backward at our tragic line of march seems almost a luxury we can ill afford. But most important of all, we are losing our hope of the truth about the central experience of our time simply because time is passing.

Research is a young man's occupation, particularly the kind of relentless inquiry required to uncover and piece together information that powerful vested interests wish to conceal. Unfortunately, those under forty who are researching and writing history for the next generation with rare exceptions have accepted the "explanation" of World War II provided by folklore and orthodox scholarship. The dissenters—the Revisionist historians—have not been able to reach the generation that has come of age since the war; the latter are scarcely aware that another side of the story exists.

Twenty years after Versailles, the situation was entirely different. The tidal wave of disillusionment that swept through the West brought a flood of scholarly and popular books debunking the official history of the war. Revisionism became an integral part of the dominant liberalism of the period. But the younger journalists and historians who revolted against their elders following the first World War have, in the years since the last war, succeeded brilliantly in forestalling a like revolt against themselves. And so we have missed the debunking generation, and the question is whether we can somehow stimulate a ferocious curiosity in the next. The odds are heavily against it. . . .

The Revisionists. . . must exert themselves to produce truly arresting and provocative studies within a framework geared to a new era and a new audience, works that will thrust deep into the public consciousness and at last wrench open a prematurely closed subject of paramount importance.

While agreeing, in general, with Mr. Whalen's informed and judicious appraisal of the Revisionist situation, I would bluntly, if amiably, question his assertion that in two decades after V-J Day "we still do not have an unsparingly truthful, solidly authoritative account of how and why the United States was drawn into World War II," unless he demands absolute perfection, which was not attained by any Revisionist book written after World War I. Since I am probably more familiar than any other person, living or dead, with the Revisionist literature on the causes of both world wars and our entry into them, I would say that we have actually been especially fortunate in the number and quality of the Revisionist books which have appeared on this subject since V-J Day—more and better books than were published on our

entry into the first World War in the same period of time. Although we should always welcome new and possibly better books on the subject, we have no more pressing need of another comprehensive and readable book on the causes of American entry into the second World War than we have of another good biography of Joseph P. Kennedy, now that Mr. Whalen has supplied us with an absorbing and masterly treatment of this subject.

By 1948, we had Charles Austin Beard's two magisterial volumes on the causes of our entry into the war, carrying the story right down into Pearl Harbor and the comprehensive book by George Morgenstern on Pearl Harbor, which is surely the outstanding *tour de force* in the Revisionist literature of either world war and has not been discredited on any essential matters, despite the extensively subsidized, widely publicized, and lavishly praised efforts of Admiral Samuel Eliot Morison and Roberta Wohlstetter.

By 1950, we had William H. Chamberlin's *America's Second Crusade*, which matched for reliable information and brilliance of style Walter Millis' widely read *Road to War* that told the same story relative to our first crusade. In 1951, Frederic R. Sanborn's very able and scholarly book, *Design for War*, was published, but it was destined to become the most unfortunately ignored Revisionist book on our entry into the second World War, despite its impressive scholarship, its lucid style, and the distinction of the author. It did not get even a book note in the *American Historical Review*.

By 1953, we had two additional books which qualified even more impressively for supplying the lacuna regretted by Mr. Whalen, Charles Callan Tansill's *Back Door to War* (1952), and the book I edited on *Perpetual War for Perpetual Peace* (1953).

Tansill's *America Goes to War* (1938) was the first exhaustively scholarly work on how we were drawn into the first World War, and this did not appear until two decades after the Armistice of 1918. It was praised in the *Yale Review* of June 1938, in the following lyrical fashion by no less than Professor Henry Steele Commager, a participant in the historical blackout on World War II Revisionism: "It is critical, searching, and judicious. . . a style that is always vigorous and sometimes brilliant. It is the most valuable contribution

to the history of the prewar years in our literature, and one of the most notable achievements of historical scholarship of this generation."

In my opinion, *Back Door to War* is equally brilliant and reliable, and is an even more useful book in that it also provides an account of the causes of the outbreak of war in Europe in 1939 almost as comprehensive as A. J. P. Taylor's *Origins of the Second World War*, and based on more thorough documentation. That the latter book brought so much consternation to American readers nearly a decade later, only underlines the manner in which Tansill's invaluable labors had been missed by the literate American public and brushed aside by the rank and file of professional historians.

The difference in the reception of Tansill's two books was almost entirely due to the change in the climate of historical and public opinion, an impressive example of historical "relativism." *America Goes to War* appeared at the moment of the maximum triumph of Revisionist literature on World War I; *Back Door* came out when the blackout against World War II Revisionism was already getting organized and solidified. The fact that *Back Door* had a relatively large sale for a book of its nature was due in part to an intensive and expensive promotional campaign but perhaps even more to the fact that historians and publicists had not fully realized the actual nature, force, and implications of World War II Revisionism until they had read the Tansill volume. Thereupon, they rallied to the colors that had been hoisted and waved by Admiral Morison and lesser lights in the historical profession, the historical blackout was intensified and congealed, and it has never let up since. Further academic use of *Back Door* was discouraged, and a considerable portion of a later edition was sold at remainder prices.

A book that probably qualified even more perfectly for filling the gap mentioned by Mr. Whalen was *Perpetual War for Perpetual Peace*. It is doubtful if there will ever be a better work written for this purpose. Subsequent research in this field gives no indication that any fundamental changes will be needed in the essential phases of the narrative, and the

minor ones required will be more than offset by the reduced familiarity of future authors with the times, of which the authors of *Perpetual War* were highly intelligent, informed, and favored witnesses. Moreover, it combined and exploited the knowledge and ability of the leading American Revisionists of that day save for Beard, who had already passed away. The book was extremely well written throughout and rather more readable than most books of its nature and intent. Yet, despite vigorous promotional efforts, the book was a pathetic publishing flop. Not more than half of the modest first printing was sold, and the remainder were purchased by one of the richest Americans for fifty cents a copy to distribute to grass-roots fundamentalists!

Instructive of an increasingly popular trend in reviewing by anti-Revisionists, namely, the tendency to evade the facts well established by Revisionist writers, was the review of the book by Bernard C. Cohen of Princeton University in the *American Political Science Review*, December, 1954. Cohen led off his review with the statement: "This is an unpleasant book to read." This set the tone of the whole review, which failed to come to grips with the facts presented in the book.

The content and challenge of the Tansill book had pulled the blackout contingent together into speedy action by the time that *Perpetual War* reached the market, and by 1954 it was obvious that a book or even more books were not the main answer to public enlightenment on the causes and results of our entry into the second World War. A number of other good books have appeared since that time, but this is not the place to provide a bibliography of World War II Revisionism. ²

The essence of the matter is that the historical profession has rallied and fully exploited the suggestion of Samuel Flagg Bemis in 1947 that books like Morgenstern's, which place guilt on President Roosevelt, are "serious, unfortunate, deplorable." ³ Writing in the top collaborative American History series, "the New American Nation," edited by Commager and Richard B. Morris, Professor Foster Rhea Dulles could state that "there is no evidence whatsoever to support such charges," as those advanced by Beard, Morgenstern,

Tansill, Admiral Theobald, et al, relative to Roosevelt's responsibility for the Pearl Harbor surprise, and Professor A. Russell Buchanan could write a two-volume history of the United States and the second World War in the same series as though there had been no World War II Revisionism.

There is no space here to recount the nature and operation of this historical blackout relative to World War II Revisionism. I dealt with this comprehensive and effective operation and the fate of most of the important Revisionist books down to 1953 in the first chapter of *Perpetual War*, and have since brought the story down to date in many articles, brochures, and reviews.⁴

The Public Is Insulated from Even Readable Revisionist Books

The Revisionist books by Beard and Morgenthau were "loners" with which I had nothing to do except to welcome and commend them, and I first saw the Sanborn book in proofs and could do not more than to approve its publication and do what I could do to assist in its promotion, which was lamentably unsuccessful, despite the sound scholarship and great merit of the book.

The first book I arranged for was that of Mr. Chamberlin and it was designed to perform precisely the function that Mr. Whalen so eloquently pleads for in his final sentence. The author lived up very satisfactorily to our expectations. It would be difficult to envisage a book better designed to reach the literate public and induce them to reconsider the propaganda that led us into and through the second World War. If any book could "thrust deep into the public consciousness and wrench open a prematurely closed subject of paramount importance," *America's Second Crusade* should have done so, but even at this early date (1950) the blackout, stemming from wartime propaganda, was too rigid and well organized to permit this much-needed service.

Chamberlin's sound, reliable, and very readable volume sold less than ten thousand copies despite vigorous promotion, and six months after it appeared the publisher discovered that there was not a copy in the New York Public

Library or in any of its forty-five branches. It was ignored by most of the important periodicals, was smeared by most of the newspapers that reviewed it, and historians, students and faculty alike, were protected from it by the fact that it did not even rate a book note, to say nothing of a review, in the *American Historical Review*. It was quite apparent that the times were not ready for a book like Millis' best-selling *Road to War* on our entry into the first World War, and the American public is far less attuned to one now than fifteen years ago. Mr. Regnery has reissued the Chamberlin book in an unusually attractive and economical paperback, but there is no evidence after several years that it has pressed *Candy*, *Fanny Hill*, or *The Boston Strangler* in reader demand.

The experience with several other brief and highly readable books further confirmed the difficulty of gaining any marked public response to Revisionist literature, even with the aid of unusual publicity. A basic Revisionist book, *Popular Diplomacy and War*, by Sisley Huddleston, a world-famous journalist and publicist, one of the best writers of the era, and long popular with American liberal journals, had the benefit of two very adulatory lead editorials in issues of the *Saturday Evening Post*, 18 December 1964, and 8 January 1965, potentially calling the book to the attention of more than ten million readers, counting subscribers, newsstand purchasers, and their families and friends. The publisher of the Huddleston book told me that he could not attribute a sale of more than a hundred copies specifically to these supposedly awesome editorials.

Writing Revisionist Books for the Record

The question therefore inevitably arose as to sensible procedure in planning further Revisionist books. It was evident that little general excitement could be stirred by them, even when clearly and brilliantly written, although there was greater need for such public concern with Revisionist material than back in the days of my *Genesis of the World War* (1926) and Hartley Grattan's *Why We Fought* (1930). If we could not interest, to say nothing of arousing and exciting

the public, we could at least write for the historical record, in the hope that Clio might ultimately escape from the embraces of what Captain Russell Grenfell has so colorfully called "the historical Gadarenes." It may be admitted that this writing for the record is a long shot, and that there is much to be said for Mr. Whalen's assertion that time may not be on the side of Revisionism. Yet, it is certain that if time will not serve World War II Revisionism, nothing is on its side. There is little prospect of any immediate triumph.

The foremost product thus far of Revisionist writing produced primarily for the record is James J. Martin's *American Liberalism and World Politics, 1931-1941* (1964). While the book is no literary Paul Revere, likely to arouse the countryside to the menace of the historical blackout, it is a monument of careful research and assembles massive and relevant documentation that could surely provide a vast amount of fuel for future firebrands, if any should arise to ride or write. Moreover, as Felix Morley put it, the book "is written with a wit and pleasant phrasing which all too seldom spice the stodgy puddings of extensive research."

The reaction to the Martin book amply demonstrated that the literate anti-Revisionist and non-Revisionist public was not yet ready even for history written for the record, and at the same time underlined the need for such material if there is to be any hope for the ultimate triumph of Revisionism.

Among the newspapers, the *New York Times* followed their pattern of many years, despite my personal appeal to the editor of the book review section to give the book adequate if critical attention. They gave it to Arthur M. Schlesinger, Jr., and he did his usual artistic job on it, carefully evading the facts. He questioned only one specific fact, namely, whether the word "thusly" has lexicographical authenticity, and even on this matter Martin was right.

As was to be expected, the only favorable comments in important newspapers that came to my attention were in those that had favored our non-intervention before Pearl Harbor and had espoused Revisionism after the war. The *New York Daily News* praised it on 23 February 1965 in what was for them a long editorial, on the ground that it was needed as an effective rebuke to the liberals who had dominated

American public opinion far too long. The book was very compactly and effectively reviewed by William Henry Chamberlin in the *Chicago Tribune* on 4 April. He commended the key burden of the book, namely, that the liberals had emphasized, if not exaggerated, the threat of national socialism and fascism to democratic institutions while neglecting the equal menace of communist ideology and methods. Walter Trohan praised the book in his *Tribune* column for its effective revelation of the ideals and methods of the liberal commentators. Unfortunately, this conservative and Revisionist approval did not encourage many of the over three million readers of the *Daily News* and *Tribune* to purchase the book and document their sentiments.

Among the journals, it would have been expected that the *Nation* and *New Republic* would give the Martin book extensive attention, if only to condemn it, since Martin had based much of his record of the liberal flip-flop from peace to war upon contributions to these two magazines. He had given his reasons for this procedure at the outset in complete and convincing manner. So far as I could detect, neither magazine gave the Martin book any notice, thus validating Chamberlin's conclusion that Martin "probably knows more about the *New Republic* and *Nation* during the pre-war decade than their present editors."

But Carey McWilliams, the present editor of the *Nation*, moved over to the lively liberal journal of Los Angeles, *Frontier*, to administer a lengthy smear under the fantastic title, "Mumbo Jumbo: the Fantasy World of the Far Right," although he knew, or should have known, that Martin was as critical of the far right fantasies as McWilliams, himself. He devoted the core of his criticism to pooh-poohing Martin's emphasis on the importance of the *Nation* and *New Republic*, although the reasons for Martin's doing so were indicated at length in the opening portion of the book. This was a distinction which these journals were only too proud to claim throughout the decade of the 1930's. He wound up with a concluding smear to the effect that the book had been produced in part as a result of a grant by a foundation known for its assistance to the writing of Revisionist books. He could hardly have expected it to be aided by the Rockefeller Foun-

dation, which financed the colossal Langer and Gleason whitewash of Roosevelt's foreign policy during this period, or the Rand Corporation, which backed the Wohlstetter book.

Richard Whalen reviewed the book fairly in the *National Review*, although he was sceptical of writing mainly for the record and stressed, as was noted at the outset of this article, the need for a brief and clear account of how the United States got into the second World War. He fully recognized the research and scholarship involved in producing the book.

The best review typically expressing the reaction of interventionist liberals was that by Professor Paul F. Boller in the *Southwest Quarterly*, summer, 1965. He sought to read into Martin's book the assumption that the author held that fascism is to be preferred to communism, although Martin expressed no such opinion. He merely recounted the attitudes and opinions of the liberals who performed the flip-flop, which did indicate their apparent preference for communism, or at least their failure to be conscious of its threat to peace and the democratic way of life. But Boller did not write off the importance of Revisionism as a means of promoting peace, and he did give the book the extended consideration that its research and scholarship deserved. The review was about the best that could be expected from a wounded liberal ideologist.

Far the best review was that by the distinguished publicist and educator, Felix Morley, in the *Modern Age*, summer, 1965. Morley described what Martin actually wrote, indicated its import for understanding the past and dealing with the future of world affairs, analyzed the amazing liberal flip-flop and its importance in producing the rise of the war spirit, and intelligently evaluated the significance of the book. Recognizing the historical importance of a full treatment for the record, he also agreed with Whalen as to the need for a condensed version and urged the preparation of a paperback edition which would provide this and thus make possible a wide circulation of the book. Morley properly called attention to the danger that the cold warriors of today may be providing a flip-flop comparable to that of the liberals

in the 1930's through the conservative shifting from non-intervention into an increasing obsession with the dangers of communism, a point of view also stressed by Herbert C. Roseman in his excellent review of the Martin book in the *Rampart Journal*, summer, 1965.

From the standpoint of historical scholarship, the most disheartening episode connected with the publication of the Martin book was the manner in which the book was handled by the foremost historical journal in the country, the *American Historical Review*, January, 1966. Taking for granted the unremitting anti-Revisionist policy of the *Review* for virtually a quarter of a century, one would have expected an unfavorable review and could even have respected such consistency. But here was a book which actually constituted one of the most scholarly, informing, and impressive contributions to the history of political policy, journalistic methods, and international affairs made during the present century. It surely deserved at least a two-page review, however bitterly attacked, provided that substantial explanations were given for the criticism, as Professor Boller did give. Instead, the book was handed over to Professor Robert H. Ferrell of Indiana University, well known as an inveterate anti-Revisionist. The book was given summary treatment, the quality of which is apparent from his appraisal of the book as "an impossible goulash" and a "scholarly disaster." All this was in faithful accord with the traditional historical blackout. But the half-page "review" also indicated the growing acceptance of the Germanophobia of the historical smotherout by describing the National Socialist regime as "the most amoral government since the statistically clouded time of Genghis Khan." At least, the treatment of the Martin book by Ferrell presented an instructive synthesis of the main items in the current equipment and techniques of anti-Revisionist historical opinion today; the historical blackout, the smother out, and making the test of acceptable historical prose whether it constitutes pleasant reading for approved historians and their brainwashed public.

The review also carried with it an ironical aftermath. Professor Martin wrote the editor a sprightly but courteous letter of protest about the Ferrell review, but received a reply

which feigned shock, indicated that the letter was in bad taste, and implied that it could not be remotely considered for publication. It was not.

The allergy of most of the professional historians to the Martin book is easy to understand. By the time that the book appeared, the most generally accepted test of the worth and acceptability of a historical book of a controversial nature had become the question of whether or not it made pleasant reading to the historical guild. Since the latter was made up primarily of liberals who were war-minded in the late 1930's, or had been brainwashed later on, there is little doubt that the Martin book provided about the most unpleasant reading contained in any book published in this generation.

Some of us who went through this struggle against the war groups in the 1930's, such as Charles Austin Beard, Norman Thomas, Stuart Chase, General Charles Lindbergh, Edwin M. Borchard, John Chamberlain, John Flynn, Edmund Wilson, Sidney Hertzberg, Frank Hanighen, Jerome Frank, Quincy Howe, Hartley Grattan, Frank Chodorov, Oswald G. Villard, Marquis W. Childs, Selden Rodman, Burton Roscoe, Fred Rodell, Maurice Hallgren, Hubert Herring, George R. Leighton, Ernest L. Mayer, Dorothy D. Bromley, and the like, have known the facts by personal experience. But not even participants can know the whole story unless they have read the Martin book, and every American has much at stake in reading and digesting it. To revert to the title of John Kenneth Turner's pioneer work on World War I, *Shall It Be Again?*, the issue of whether the unparalleled public crime of the latter half of the 1930's shall be repeated may well hold within itself the destiny of the human race.

The Historical Blackout Is Replaced By the Historical Smotherout

For Revisionism to entice and instruct the newly matured generation, as suggested by Mr. Whalen, is, indeed, an exciting enterprise and might prove a very fruitful possibility to explore were it not for a crucial recent shift in the strategy of anti-Revisionism which seems to be rather generally unrecognized even by some of the veteran proponents of Revisionism, although they are virtually buried under evidence of the change by the material constantly presented by every communications agency in the country.

For some fifteen years after V-J Day, the opponents of World War II Revisionism were content to oppose Revisionist scholarship and publication by giving books the silent treatment, or smearing authors and books and belittling Revisionist scholarship. Despite such unfair procedure and the handicaps it imposed on World War II Revisionism, the Revisionists in time won the battle of factual demonstration hands down. Moreover, it was recognized that the traditional procedure of sniping, smearing, misrepresentation, and distortion in attacking traditional Revisionist works was becoming tedious, repetitive, frenetic, and often self-defeating in its fervor and misrepresentation, as was so well demonstrated by the review of the Martin book in the *New York Times* of 25 April 1965, by Arthur M. Schlesinger, Jr. Hence, it was gradually but effectively decided to jockey the techniques of the historical blackout around into such a pattern that all but the most courageous and defiant Revisionists could be "shut up" entirely and rapidly and their products could be made to appear essentially irrelevant.

It was the Eichmann trial of 1960 which furnished an unexpected but remarkably opportune moment and an effective springboard for stopping World War II Revisionism dead in its tracks. As the courageous Jewish publicist, Alfred Lilienthal, has shown in his lucid book, *The Other Side of the Coin* (pp104-111), this trial revealed and demonstrated an almost adolescent gullibility and excitability on the part of Americans relative to German wartime crimes, real or alleged, and the equally apparent passionate determination of

every type of American communication agency to exploit the opportunity for financial profit by placing every shred of both fact and rubbish connected with them before American readers, hourly and daily, for months, if not years, on end. Not even the sophisticated *Esquire* or *New Yorker* remained immune.

This revamped historical blackout, now become the historical "smotherout," is based chiefly on the fundamental but unproved assumption that what Hitler and the National Socialists did in the years after Britain and the United States entered the war revealed that they were such vile, debased, brutal, and bloodthirsty gangsters that Great Britain had been under an overwhelmingly moral obligation to plan a war to exterminate them. Following up this contention it was asserted that the United States was compelled to enter this conflict to aid and abet the British crusade as a moral imperative that could not be evaded but was an unavoidable exercise in political, social, and cultural sanitation.

The fundamental error in this *ex post facto* historiography was pointed out by A.J.P. Taylor in his interview with Professor Eric Goldman in the autumn of 1965.⁵ But it is doubtful if one American in a million has ever heard or read this exchange. Even though he has never attempted to deny the fact that he is a persistent Germanophobe, the smotherout proved too much for Taylor to swallow, although he admitted his Germanophobia in the interview. As Taylor explained to Goldman:

You must remember that these gas chambers came very late. People often talk as though they were implicit in Hitler's policy from the beginning. They were, in fact, a reprisal against our British policy of indiscriminate bombing. Hitler said, again and again, "If you are just going to go out and rub out German women and children, I'll take care that all the—not only Jews—but people of many lower races are rubbed out." And when I consider that the great powers and governments . . . the American government, the Soviet government, are now both cheerfully contemplating the obliteration of ten, twenty million people on the first day of war—you see gas chambers are nothing in comparison.

All alert and aware Revisionists should and always have expressed their deep regret and repugnance over whatever

brutalities were actually committed by Hitler and his government, either before or after 1939, but they have also called attention to the demonstrable fact that the number of civilians exterminated by the Allies, before, during, and after the second World War, equalled, if it did not far exceed, those liquidated by the Germans, and the Allied liquidation program was often carried out by methods which were far more brutal and painful than whatever extermination actually took place in German gas ovens.⁶

These embarrassing facts are almost invariably suppressed in the same agencies of communication that are now incessantly portraying the allegedly unique abominations of the Germans. When pressed into a corner, which is a very rare opportunity indeed, the new smotherout vintage of anti-Revisionists contend, or at least imply, that it is far worse to exterminate Jews, even at the ratio of two Gentiles to one Jew, than to liquidate Gentiles. For Revisionists to controvert this assertion in behalf of non-partisan and non-racial humanitarianism exposes them to the charge of anti-Semitism, which, in the present state of sharply conditioned and persistently inflamed public opinion, is deemed to be rather worse than parricide or necrophilia.

No substantial or credible Revisionist believes that two wrongs can make a right or that revelation of the actual Allied genocide will solve the problem of averting future wars. But the recognition that the wartime barbarism was shared would put the responsibility where it belongs, namely, on the war system which, as F. J. P. Veale demonstrated so forcibly in his *Advance to Barbarism*, is becoming ever more barbarous and lethal. In a nuclear age, war will, as Taylor pointed out, provide in the course of its normal operations more hideous destruction of human life than has ever been alleged in the wildest flights of imagination of the smotherout addicts. One giant hydrogen bomb dropped over a major urban center would be likely to obliterate at least six million lives, and in our eastern seaboard towns hundreds of thousands of the victims would be Jews.

This is where World War II Revisionism stands today. It was difficult enough when Revisionists were merely accused of bias, folly, incompetence, or all three. To be accused

of anti-Semitism today is far more precarious than to be accused, or even proved, to be guilty of pro-communism.

Interestingly enough, an attempt is now seeming to be made to push this Germanophobia back into the causes of the first World War, if we may judge from a long article on "How We Entered World War I" in the *New York Times Magazine* of 5 March 1967, by the brilliant stylist and historical popularizer, Barbara W. Tuchman, granddaughter of Henry Morgenthau, whose fanciful "story" played so unfortunate a part in encouraging the war guilt clause of the Versailles Treaty and thus helped to bring on the second World War. She had followed in her grandfather's steps by producing another fanciful story in her book, *The Zimmermann Telegram* (1958), which she has been unwise and audacious enough to reissue recently.

It was the *New York Times Current History Magazine* that requested me some forty-three years ago to summarize the historical facts which dissipated the myths of wartime propaganda about the first World War, of which Ambassador Morgenthau's Story was a leading item and had been devastatingly exposed as a fraud by Professor Sidney B. Fay in the *American Historical Review* in 1920. My article was published in *Current History* in May, 1924, and first put World War I Revisionism before the literate American public in an effective manner. Whatever may have been the purpose of the *New York Times* in publishing this article by Mrs. Tuchman, it does raise the question of the reality of "progress" so far as the historical perspective of the *Times* is concerned.

This article has aroused much indignation on the part of even moderate or dormant Revisionists but it failed to excite me. In my opinion, Mrs. Tuchman is the type of writer who, given enough rope, will hang herself, and she has certainly been taking a lot of rope recently in writing about Wilson and Freud in the *Atlantic* (February 1967) with no evident technical knowledge about either, and even posing as an expert on historiography in the *Saturday Review* (25 February 1967) although expert historians like Klaus M. Epstein, A. J. P. Taylor, and David Marquand, in reviewing her much publicized *The Proud Tower*, have questioned her

capacity to write history. In my long review of her book in *The Annals*, November 1966, I at least conceded her rare ability as a popularizer of social history.

More ominous is the announcement of a book by Alton Frye (*Nazi Germany in the American Hemisphere, 1933-1941*, Yale University Press), sponsored by the Rand Corporation which launched the much-publicized effort of Roberta Wohlstetter to blur out essential facts about Pearl Harbor. This book contends that, after all, Hitler did have designs on the United States and envisaged plans for invading and occupying this country—reminiscent of Roosevelt's canard about Hitler's timetable for penetration to Iowa which figured prominently in the interventionist propaganda prior to American entry into the war.

In my opinion we are in more danger from the prospect that to Germanophobia may now be added a revival of Japanophobia. This trend was latent in the anti-Revisionist writings on Pearl Harbor by Walter Millis, Herbert Feis, Langer and Gleason, Robert J. C. Butow, Samuel E. Morison, and Robert H. Ferrell in their defense of Roosevelt. But it has just now taken a more definite form in Ladislav Farago's *The Broken Seal: The Story of "Operation Magic" and the Pearl Harbor Disaster* (1967), in which the Japanese efforts to preserve peace by negotiation are presented as a hypocritical sham to cover up their actual determination on war and to gain time to prepare for it. A more extended enterprise in this same vein has been foreshadowed by Gordon W. Prange. We may be on our way to returning to Admiral Halsey's view of the Japanese as sub-human anthropoids.

It is quite true that if they could be exposed to the facts about the causes of the second World War and our entry on their merits, free from the all-encompassing and incessant barrage of Germanophobia, notably that against National Socialist Germany, this generation of his own age to which Mr. Whalen refers is actually highly vulnerable and receptive. This I have demonstrated to my own satisfaction through the response to my lectures before student groups in first-rate American universities and colleges, and in such articles as those I wrote in *Liberation* in the summers of 1958 and 1959, in the *New Individualist Review* in the spring of

1962, and in the *Rampart Journal*, spring, 1966, thus covering both the left and right of this new generation.

We can, however, hardly expect those persons who might be willing to learn, if they had a fair chance, to withstand the incessant bombardment by our communication agencies designed to demonstrate that we had a vital moral and self-protective duty to favor and enter a war fought to rid the world of a gang of barbarians more dissolute and blood-thirsty than anything since, or even before, Genghis Khan and Tamerlane.

This younger and brainwashed generation gets into contact with only scattered and tiny bits of even the traditional Revisionist material, and this at considerable intervals. But not a day goes by without one or more sensational articles in the daily papers about the exaggerated National Socialist savagery which required our entry into the war; the leading weekly and monthly journals, especially *Look* and the *Saturday Evening Post*,⁷ never miss their quota of this lurid prose; the radio has it on the air daily; expensive moving pictures are devoted to it; not a week goes by without several inciting television programs revolving around this propaganda, and sensational books pour forth at frequent intervals. While reading some of the most repulsive examples of such smotherout Germanophobia, I noted in the newspapers and journals pictures of President Johnson apparently posing without a shudder as the host of the Ethiopian tyrant and genocidal virtuoso, Haile Selassie, who had previously been invited, or at least permitted, to appear in the funeral cortege of President Kennedy.

Lest the public get "fed up" and bored by repetition, the material handed out to them has to be made more unceasing, exaggerated, and inflammatory. There should be some limit to this but it certainly is not in sight, as yet, even though it far exceeds in frequency, volume, and ferocity anything handed out in wartime, when the public imagination was occupied in large part by following military operations.

There would appear to be no restraining memory of the backwash that followed when the mendacity and exaggerations of the Bryce Report on alleged German atrocities in the first World War were revealed by Arthur Ponsonby, J. M.

Read, and others. The foremost authority on the subject has estimated that the number of Jews exterminated by the National Socialists, already reported by "authorities" cited by the smotherout for all the wartime German concentration camps, would amount to well over twenty-five millions. This does not include the upwards of a million allegedly killed by the German *Einsatzgruppe* when battling guerrilla warfare behind the lines. We are now being told (New York Times, 3 November 1966, and Saturday Evening Post, 25 February 1967) that the Austrians executed about as many Jews as the Germans. With not more than fifteen to eighteen million Jews in the world to start with in 1939, this is, indeed, a remarkable genocidal achievement, especially if one considers the logistical problems involved in its execution. The truth about German operations, if presented along with Allied brutalities, provides a sufficient indictment without any need for fantastic exaggerations which open the way for a devastating backwash, if and when the truth is presented in this or some future generation.

If a Revisionist work on the second World War were written with a combination of the scholarship of Sidney Fay and the persuasive stylistic genius of Millis and Chamberlin, the smotherout answer would be that the impressive facts of diplomatic history since 1930 which have been adduced and presented by Revisionists with conviction, force, and vigor are now only antiquated and irrelevant trivia. What is deemed important today is not whether Hitler started war in 1939, or whether Roosevelt was responsible for Pearl Harbor, but the number of prisoners who were allegedly done to death in the concentration camps operated by Germany during the war. These camps were first presented as those in Germany, such as Dachau, Belsen, Buchenwald, Sachsenhausen, and Dora, but it was demonstrated that there had been no systematic extermination in those camps. Attention was then moved on to Auschwitz, Treblinka, Belzec, Chelmno, Jonowska, Tarnow, Ravensbrück, Mauthausen, Brezeczna, and Birkenau, which does not exhaust the list that appears to have been extended as needed.

An attempt to make a competent, objective, and truthful

investigation of the extermination question is now regarded as far more objectionable and deplorable than Professor Bemis viewed charging Roosevelt with war responsibility. It is surely the most precarious venture that an historian or demographer could undertake today; indeed, so "hot" and dangerous that only a lone French scholar, Paul Rassinier, has made any serious systematic effort to enter the field, although Taylor obviously recognizes the need for such work and hints as to where it would lead. But this vital matter would have to be handled resolutely and thoroughly in any future World War II Revisionist book that could hope to refute the new approach and strategy of the blackout and smotherout contingents.

Even former ardent Revisionist writers now dodge this responsibility, some even embracing and embellishing the smotherout. The most conspicuous example is that of Eugene Davidson, who once had the courage to place in jeopardy his position as head of the Yale University Press by publishing Charles Austin Beard's two forthright Revisionist volumes. In his *Death and Life of Germany* (1959), Davidson defied Burke's warning against indicting a nation and proceeded to indict Germany since 1932 on the basis of the *Diary of Anne Frank* without even remotely suggesting any question about its complete authenticity. His recent *The Trial of the Germans: Nuremberg* (1966) is providing no end of aid and comfort to the smotherout contingent, as evident immediately by the ecstatic review of the book in *Newsweek*, 9 January 1967.

The Davidson book is devastatingly reviewed by A. J. P. Taylor in the *New York Review* for 23 February 1967. As Taylor puts it: "The hypocrisy of Nürnberg was revolting enough in 1945. It exceeds all bounds when it is maintained in 1967, over twenty years afterwards. Mr. Eugene Davidson has compiled at enormous length a biography of the accused at Nürnberg. Here they are, from gorgeous Göring down to insignificant Fritzsche, the radio commentator. The biographies are pretty sketchy, slapdash stuff hotted up in a flashy style and evidently assuming that any kind of rubbish is good enough for such scoundrels. It is really rather hard that the thing should be done so badly. After all these years, there are some things perhaps worth discussing." The re-

maining comment on Nürnberg by Taylor is perhaps the best brief appraisal that has ever been written of its combination of bias, hypocrisy, and legalized imbecility. Taylor had previously written in the *London Observer*: "It is strange that an English Judge should have been found to preside over the macabre farce of the Nürnberg Tribunal; and strange that English lawyers, including the present Lord Chancellor, should have pleaded before it."

The treatment of Davidson and Nürnberg by Taylor is part of his analysis of three books which represent the upper level of the smotherout literature, and what he has written about them probably required more courage and integrity than was needed to produce his *Origins of the Second World War*. It is the first overt attack made by any historian, currently highly esteemed, on the smotherout attitudes and methods, and it may be hoped that it has set a healthy precedent. It is an invaluable and equally indispensable sequel to his *Origins*. So long as the smotherout prevails, Taylor's conclusions in that book about responsibility for the outbreak of World War II will be passed off as irrelevant antiquarianism, no matter how accurate..

While the smotherout deluges us with exaggerated examples of National Socialist savagery, there is no comparable interest in, or even knowledge of, the actual Allied barbarities, such as the Churchill-Lindemann program of saturation bombing of civilians, especially the homes of the working class, which was as brutal, ruthless, and lethal as anything alleged against the Germans. As Liddell Hart and others have made clear, Hitler had honestly sought a ban on all bombing of civilians apart from the accepted rules of siege warfare. The German bombing of Coventry and London took place long after Hitler failed to get Britain to consent to a ban on civilian bombing. The incendiary bombing of Hamburg and Tokyo and the needless destruction of Dresden are never cogently and frankly placed over against the doings, real or alleged, at Auschwitz. The atomizing of Hiroshima and Nagasaki, completely needless to secure Japanese surrender, are all but forgotten, save when occasionally defended by former-President Truman or made the basis of a romantic moving picture.

Little or no mention is now made of the fifteen million Germans who were expelled from their eastern provinces, the Sudeten area, and other regions, at least four millions of them perishing in the process from butchery, starvation, and disease. This was the "final solution" for defeated Germans who fell into the hands of the victors and, interestingly enough, as Rassinier has made clear, it was identical with the "final solution" planned by Hitler and the National Socialists for the Jews, in the event that Germany won World War II. The smotherout legend represents the German plan as the extermination of all Jews that the Germans could lay their hands on. No authentic documents have been produced that support any such contention. The National Socialist "final solution" was a plan for the deportation of all Jews in their control at the end of the war, Madagascar being one place considered. Even if they had been victorious, the Germans could not have laid hands on more than half as many Jews as the number of Germans who were deported from their homelands.

The wholesale massacre of Polish officers and leaders at the Katyn Forest and elsewhere by the Russians, the exterminations and expulsions in the Baltic countries, and the rounding up of some millions of Russian soldiers and other anti-communist refugees in Germany after the war, to be turned back with Eisenhower's consent to Stalin for execution or the even worse enslavement in Russian starvation labor camps, are conveniently overlooked. Nor is anything said about the fact a Yugoslav scholar, Mihajlo Mihajlov, has recently, on the basis of Russian documents, disclosed that at least twelve million Russians passed through Stalin's concentration camps, with not more than half of them surviving. The intolerable Morgenthau Plan, approved by President Roosevelt, which envisaged the starvation of between twenty and thirty million Germans in the process of turning Germany back into an agricultural and pastoral nation, has now become no more than a subject for esoteric economic monographs. Only one adequate and accurate book of even this type, that by Nicholas Balabkins, *Germany Under Direct Controls* (1962), has so far appeared in English, and this has been unduly neglected or ignored.

Also overlooked today is the fact that virtually the entire Japanese population of the Pacific Coast were dragged out of their homes without provocation or the slightest need from the standpoint of our national security. The recent able and revealing book of Allan R. Bosworth, *American Concentration Camps* (1967), may redirect American and world attention to this scandalous episode, which was mainly the result of the brainstorm of Secretary of War Henry L. Stimson.

The above are a few of the facts and considerations that would have to be presented with adequate thoroughness in any World War II Revisionist book which could hope to counter the current smotherout pattern of anti-Revisionism.

Another obstacle lies in the fact that, as a result of brainwashing and indoctrination for a quarter of a century, the American public is not only ignorant of the facts involved in the smotherout approach but has lost much of the traditional national self-respect and public pride that controlled its reactions after the first World War. It remains my well-reasoned conviction, based on unexcelled experience, that the general acceptance of Revisionism in the late 1920's and the early 1930's was due more to public resentment at the "Uncle Shylock" slurs from abroad and the renegeing of our former Allies with respect to the payment of their war debts than to all the Revisionist writings of the era.

This once-powerful impulse, arising from national pride, apparently no longer operates in this country: the American public has by now become thoroughly immune to the "Yanks Go Home" and comparable ungrateful epithets of our former Allies, and to the hostility and ingratitude of those who have taken our more than a hundred billion dollars in foreign aid and other public largesse since 1945, to say nothing of the previous lavish wartime aid.

When the Revisionists, after the first World War, revealed how we had been lied to by gentlemen in British intelligence and propaganda work, such as Sir Gilbert Parker, there was a considerable backwash and much public indignation. When H. Montgomery Hyde published his book, *Room 3603*, not only revealing but boasting of how we had been kicked around by Sir William Stephenson (the "Quiet Canadian")

and his British intelligence goons, even to the extent of trying to break up anti-interventionist meetings in this country in 1940-1941, there was hardly a ripple. The book attracted little attention, was usually commended when noticed at all, and received virtually no shocked condemnation.

When the conflict was over, the American public warmly supported the exposure of the anti-German propaganda of the first World War, such as the Bryce Report, by Mock and Larson and others, but there has been no public or historical demand for an equally honest and searching investigation of the far more sweeping and debatable propaganda relative to alleged German barbarism during the second World War. Even to suggest the desirability of any such project would place the sponsor in professional, if not personal jeopardy.

Nor do we get any assistance or encouragement from the masochistic West Germans who, if anything, in their own blackout distortions and smotherout exceed the indictment of wartime Germany by their former enemies. This is the result of the German self-flagellation and self-immolation, in sharp contrast to the ardently Revisionist proclivities of the Weimar Republic. Nevertheless, but perhaps fittingly, the West Germans get little credit even for this craven attitude. There are surely abundant reasons why all of us who lived through the barbarities of the second World War and its aftermath should be ashamed of being members of the human race but certainly there is no sound basis for any unique German shame or self-flagellation.

History relative to the second World War has now become a public propaganda enterprise rather than a historical problem. It has passed from the investigation of documents and other traditional historical evidence into a frenzied public debate over extermination archeology, comparative biology, clinical pathology, and genocidal ethics, in which only one side has any decent opportunity to present its arguments and evidence. This diversified and confused conglomeration of fancy, myth, mendacity, vindictiveness, and fraudulently unilateral vengeance surely provides no safeguard against the development, increasing imminence, and destructive potential of a nuclear holocaust.

About the only rays of light and hope on the horizon for the moment are by-products of the Vietnam War. For the first time in all American history, except for the Mexican War landgrab, the liberals are not the shocktroops of the warmongers, and many are preponderantly "doves," notably the younger liberals or the "new left." This has encouraged many of them who, as a group, have been less subject to the World War II brainwashing, to look back over their shoulder at liberal bellicosity in the past and examine its validity more rationally. This has already made many of them sceptical about the impeccable soundness of interventionist propaganda and the historical blackout relative to the two world wars of this century. I have had more reasonably friendly and apparently honest inquiries about Revisionism in the last two years than in the previous twenty. This sceptical and inquiring attitude may grow; if so, it would have little patience with the assumptions, methods, and literature of the smotherout.

Even more promising and potentially helpful has been the growth of the "credibility gap" with reference to the Vietnam War, primarily the gap between what Charles Austin Beard once designated as "the appearances and the realities" of administration assertions and assurances about our official policies in entering, continuing, and escalating the war. This has especially impressed the liberal doves upon whom we must place our main hope in exposing and rebuffing the smotherout. Nothing would so quickly dissolve the smotherout as to apply to its attitudes and contentions the sceptical implications of the credibility gap. The smotherout would be hopelessly vulnerable to even a moderate application of the credibility-gap approach; it could fall apart quickly and hopelessly. Hence, we may appropriately, if with no premature assurance, welcome the growth of the credibility gap now being nursed and nourished by the Vietnam War.

May it grow, prosper, and dispel the smotherout, but its lessons should not all be derived from the statements and actions of the Johnson administration. It should lead those amenable to fact and reason to turn back to the credibility gap in the pre-war protestations of Wilson and Roosevelt, the

latter being the most voluminous and impressive of all, and to the credibility gap in Truman's assertions about the necessity of bombing the Japanese cities and entering the Korean War, which even General Bradley designated as "the wrong war, in the wrong place, and at the wrong time." The credibility gap in the position and protestations of the cold warrior "hawks," as pointed out by D. F. Fleming, John Lukacs, F. L. Schuman, David Horowitz, Murray N. Rothbard, James J. Martin, and others, is even more grotesque and fictitious than that of the Johnson administration relative to Vietnam, but fortunately, it does not as yet possess full official status and authority.

Hence, let us hail the credibility gap, whether derived from the doves, the hawks, the cold warriors, or the Johnson administration and its predecessors. Its application to the smotherout provides the only hope on the horizon today of making Revisionism effective in gaining access to public opinion and policy and thus working for permanent peace.

Footnotes

1. *National Review*, 20 April 1965, pp335-336.
2. See *Select Bibliography of Revisionist Books*.
3. *Journal of Modern History*, March 1948, pp55-59.
4. Especially in the *Rampart Journal*, Spring 1966.
5. Broadcast then over the Goldman "Open Mind" Program, WNBC-TV, and rebroadcast on the "World Topic" program on 2 January 1967.
6. (Of course, Barnes is confused here by the difference between a "gas chamber" and a "gas oven." Shortly after writing this article, he came to reject the entire Holocaust myth, not just part of it.)
7. Especially many entries in *Look*, the latest being 21 March 1967, and in the *Saturday Evening Post*, see 22 October 1965, and series starting 25 February 1967.

Khatyn – Another Hoax

LOUIS FITZGIBBON

History, even current history, is full of lies. But largely because these falsehoods appear in printed form they are believed by many many people, and it is for this reason that the Institute for Historical Review is so vital. One such hoax is that of Khatyn—as opposed to Katyn.

On 3 July 1974 the British newspaper *Daily Telegraph* published the following article:

CONFUSION ON KHATYN AND KATYN

President Nixon's visit to the memorial in the Byelorussian village of Khatyn has caused a mistaken impression that Russia has erected a memorial to the victims of the wartime massacre of Polish officers in the Katyn forest. In fact, Khatyn and Katyn are two entirely different places; Khatyn, in which the 'kh' is pronounced like the English 'h' is a small village some 30 miles to the north-east of Minsk, the capital of Byelorussia.

Katyn, which is pronounced as written, is a town about 15 miles west of Smolensk, a provincial city in Russia proper. Khatyn is about 160 miles west of Katyn.

When Stalin and Hitler divided up Poland at the outbreak of the Second World War in 1939, some 240,000 Polish officers and men fell into Russian hands. After Hitler's invasion of Russia in June 1941, 15,000 were found to be missing and the Russians denied all knowledge of them.

Katyn fell into German hands in the late summer of 1941 and at the beginning of 1943 the German army discovered a mass grave of 4,443 Polish officers and men.

When the Polish Government-in-exile appealed for an international tribunal to determine how the Poles died Stalin broke off relations. After re-taking Katyn the Russians set up their own inquiry and said the Poles had been executed by the Germans.

Later researches by Polish and independent authorities in the west, as well as wartime Foreign Office documents, leave no doubt that the Poles were executed by the Soviet secret police, the NKVD.

The Russians have tried to erase Katyn from maps and history books. The reference to it in the 1953 edition of the Soviet Encyclopedia was dropped in the 1973 edition. No visitors are allowed to the area and no memorial has been erected.

It was not until 1969 that the Russians announced the unveiling of a "memorial complex" on the site of the village of Khatyn. It was one of 9,200 Byelorussian villages destroyed by the Germans, and one of 136 of which all the inhabitants were killed.

The Russians appear to have chosen Khatyn because of the similarity of its name to Katyn. They hoped in this way to obscure the fact they have erected no memorial to the victims of Katyn, which was no less a crime than the one committed at Khatyn.

Several things about this are interesting to note:

President Nixon was taken by the Soviets to Khatyn at the very time the Katyn Memorial Fund was fighting the Church of England for permission to erect the Katyn Memorial in London. The President's visit received wide publicity, the object so obviously being to occlude the issue and cause people to wonder, perhaps, why there was so much fuss in Britain to erect a memorial to the victims of Katyn when "one already existed in Russia."

A look at Soviet maps is also revealing:

- 1954 A map in the Minsk region in the *Great Soviet Encyclopedia* does not show Khatyn at all.
- 1956 A map of the Smolensk region in the *Great Soviet Encyclopedia* shows Katyn
- 1969 A large atlas of the USSR shows neither Khatyn nor Katyn
- 1971 A map of the Minsk region in the *Great Soviet Encyclopedia* shows Khatyn but not Katyn.

Further reflection shows that in 1954, that is to say after the findings of the U.S. select committee (of 1952) had been made known, there is no sign of Khatyn, while even in 1956 Khatyn is not shown. By 1969 neither place finds any reference in the atlas, whereas by 1974 Katyn has been erased and Khatyn makes an appearance. It can therefore be supposed that whereas for two decades the Soviets overlooked Katyn, they have since "corrected" this by producing Khatyn and obliterating Katyn. It should be noted that in cyrillic script "K" is written in ordinary script as "K," while "X" is the symbol of "kh" as we in the west read it.

It can only be that this extraordinary sleight-of-hand is a device to remove the real KATYN and substitute KHATYN in an attempt, albeit clumsy, yet further to distract and confuse

the world as to the whereabouts of massive crimes committed by the Soviets and substitute another alleged crime to Nazi Germany.

Visitors to Russia are taken by the thousands to look at the “memorial complex” at Khatyn. There they can procure a well-produced booklet in six languages; the English version opens with these words:

It is the only one in the world, this mournful mound of black marble. And fire, crimson tongues of flames, is burning at the place where one more birch tree could grow, cheerfully rustling . . . and may there never be more such graveyards on earth!

These pious words compare strangely with the current use of napalm and poison gas against simple Muslim tribesmen in Afghanistan!

In short, Khatyn is just an invention of the Soviets—like “détente” which fools so many people, but in which they wish to believe, for they fear the truth.

It may be appropriate here to refer to one of the *Hadith* (*Sayings of the Prophet Mohamed*) collected by Imam an-Nawawi (1233 to 1277) in which it is related:

Whosoever of you sees evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, with his heart—and that is the weakest of faith.

The Boer War Remembered

MARK WEBER

It took the mighty British Empire nearly three years, 1899-1902, to crush the Boers, a pioneering people who tried to build an independent nation for themselves in South Africa.

The Dutch, Huguenot and German ancestors of the Boers first settled the Cape of South Africa in 1652. After several earlier invasions, Britain took over the colony in 1814. Refusing to submit to foreign colonial rule and the takeover of their farms, 10,000 Boers left the Cape in 1836. They moved northwards in the Great Trek, first to Natal and then to the highlands where they set up the Orange Free State and the Transvaal Republic. The Boers (Dutch: "farmers") worked hard to build a new life for themselves. But they also had to fight to keep their republics free of British encroachments and safe from Bantu attacks.

Paul Kruger

Their great leader was Paul Kruger, an imposing, stubborn and deeply religious man. The bearded, patriarchal figure was beloved by his people who affectionately referred to him as "Oom Paul" (Uncle Paul). His utterly frank and straightforward manner sustained the morale of his people during the hard years of conflict. A contemporary observer described him as a "natural orator; rugged in speech, lacking in measured phrase and in logical balance; but passionate and convincing in the unaffected pleading of his earnestness." (Davitt, p425. For full titles, see the bibliography.)

He died a blind and broken man in exile after giving his life for his cherished dream of a self-reliant, White, people's republic.

Gold and Diamonds

The discovery of gold at Witwatersrand in the Transvaal in 1886 sealed the doom of the hardy pioneer folk. Gold and diamonds drew foreigners ("uitlanders" or "outlanders") like a magnet.

As often happens in history, the origins of this war have been obscured behind clouds of emotional "patriotic" rhetoric and in bitterness over the savage slaughter and destruction. Many details in the background story of how this war began have come to light only years after the fighting had ended. A masterful work, *The Boer War*, for example, recently published by Random House, sheds further light on the dark origins of the shameful conflict. Author Thomas Pakenham dissects the conspiracy of British colonial officials and Jewish financiers to plunge South Africa into war.

The men who flocked to South Africa in search of wealth included the English diamond capitalist, Cecil Rhodes, and a collection of ambitious Jews who were to play a decisive role in fomenting the Boer war.

Barney Barnato, a dapper, vulgar fellow from London's East End, was the first of many Jews who have had a major impact on South African affairs. Working with Cecil Rhodes, he quickly amassed a fortune in gold, land speculation and diamonds. His empire controlled a labor force of 120,000 men. Through shrewd financial maneuvers Barnato seized control of De Beers Consolidated Mines in 1888 and thereby acquired a virtual monopoly of the world's diamond output. (Today, Harry Oppenheimer controls the De Beers cartel, which still sets world diamond prices, as well as the largest gold mining company and the most influential newspapers in South Africa.)

The most powerful South African financial house was Wernher, Beit & Co., which was controlled and run by a Jewish speculator from Germany named Alfred Beit. Cecil Rhodes relied heavily on support from Beit, whose close ties to the Rothschilds and the Dresdner Bank made it possible for Rhodes to acquire his diamond fortune (Flint, pp86-93; and Emden).

Beit and Lionel Phillips, a Jewish millionaire from England, together controlled H. Eckstein & Co., the largest South African mining syndicate. Of the six largest mining companies, four were controlled by Jews (Saron, pp193-4). The Jewish stake in the Boer lands was not limited to gold and diamonds. One year before the war began, a daughter company of the Beit, Phillips conglomerate held some two million acres of the most valuable agricultural land in the Transvaal Republic (Jews, p79).

By 1894, Beit and Phillips were conspiring behind the

backs of Briton and Boer alike to "improve" the Transvaal parliament with tens of thousands of pounds in bribe money. In one case, Beit and Phillips spent 25,000 pounds to arrange settlement of an important issue before the Volksraad (Report, pp165, 167).

The Jameson Raid

In 1895, over 500 British adventurers tried to seize control of the Boer republics by staging the "unofficial" Jameson Raid into the Transvaal. Rhodes organized the venture, which Beit financed to the tune of 200,000 pounds. Although the raid failed, it convinced the Boers that the British were determined to take away their hard-won independence. The blood of those who died in the abortive raid also baptized the alliance of Jewish finance and British imperialism (Saron, pp193-94; Second, pvii).

Transvaal authorities arrested Phillips for his part in organizing the raid. They found incriminating secret correspondence between Phillips and co-conspirators Beit and Rhodes which encouraged Phillips to confess his guilt. A special Transvaal court condemned Phillips to death for his crimes, but following British protests, the sentence was commuted to a fine of 25,000 pounds. Later, after returning to Britain, the Jewish financier was knighted for his services to the Empire and during the First World War was given a high post in the Ministry of Munitions.

Conspiracy For War

Undaunted by the Jameson Raid fiasco, Sir Alfred Milner, the British High Commissioner for South Africa, began secretly to foment a full-scale war which would bring the wealth of the Boer lands completely into the Empire. The secret alliance between Milner and the "gold bugs" of Wernher-Beit gave Milner the backing needed to precipitate war.

To hide his plans, the British Commissioner treacherously agreed to "negotiate" with Kruger over the status of the "uitlanders." Milner demanded immediate citizenship rights for the flood of foreigners who had poured into the Boer republics. President Paul Kruger responded with bitterness and anger: "It is our country you want!" The talks finally broke down, just as Milner had intended. Even after

the war began, Milner did everything to prevent a compromise peace. Like the victorious powers of the Second World War, he insisted on unconditional surrender—and he got it. During the phony “negotiations,” Lord Kitchener, the famous British warlord, privately admitted to a friend that a major obstacle to complete British takeover was the fact that the Boers were “afraid of getting into the hands of certain Jews who no doubt wield great influence in the country” (Pakenham, p518).

Boer fears were well grounded. While the “negotiations” were underway, Wernher, Beit & Co. was secretly financing an “outlander” army of 1,500 which eventually grew to 10,000.

Growing War Fever

Back in Britain, the leading newspapers, especially those owned by Jews, pushed for war. The Jewish-controlled papers included the influential conservative organ, *The Daily Telegraph*, owned by Lord Burnham (born Edward Levy), Oppenheim’s *Daily News*, Marks’ *Evening News*, and Steinkopf’s *St. James Gazette* (Hirshfield, p4).

Resistance in Britain to the growing orchestrated campaign of war hysteria came from the political left. The Social Democratic Federation (SDF), led by Henry M. Hyndman, was especially outspoken in its opposition to the war preparations. *Justice*, the SDF weekly, warned its readers in 1896 that “Beit, Barnato and their fellow-Jews” were aiming for “an Anglo-Hebraic Empire in Africa stretching from Egypt to Cape Colony,” designed to swell their “overgrown fortunes.” Since 1890, the SDF had repeatedly cautioned against the pernicious influence of “capitalist Jews on the London press.” When war broke out in 1899, *Justice* declared that the “Semitic lords of the press” had successfully propagandized Britain into a “criminal war of aggression” (Hirshfield, pp5, 15).

The boundless greed of the Jewish “gold bugs” coincided with the imperialistic schemes of British Colonial Secretary Joseph Chamberlain, the dreams of diamond speculator Cecil Rhodes, and the political ambitions of Alfred Milner. On the altar of their avarice and ambition, they sacrificed the lives of tens of thousands of people who wanted only to live in freedom.

The Forced War

Britain dispatched troops to South Africa in preparation for war. Kruger gave an ultimatum demanding their withdrawal. After Britain refused, the Boer republics declared war.

Although outnumbered, the morale of the Boer freedom fighter was good. He was fighting on territory he knew well. More importantly, he was fighting for his land, his freedom and his way of life. Mounted on horseback, he didn't look anything like a typical soldier. He wore a "uniform" of rough farming clothes. He usually had a long beard, wore a wide-brimmed hat, and slung belts of bullets over both shoulders.

But after a year and a half of struggle, the Boers were forced to give up all large towns and main rail lines to the enemy. Still, they refused to capitulate and began a guerilla war against the occupation army. The Boer commandos, outnumbered about four to one, but supported by an entire people and striking without warning, were able to prevent the enemy from controlling the country he had occupied.

Lord Kitchener, the British commander, now changed tactics to "clean up" a war which most considered already won. He ordered a new kind of war—a war of total destruction and ruthlessness against a whole people. That meant destroying all livestock and crops, burning down the Boer farms and herding the women and children into concentration camps. Reports about these camps shocked the entire civilized world.

Total War

The British system of waging war was summarized in a report made in January 1902 by Boer General J. C. Smuts, later Prime Minister of the Union of South Africa:

"Lord Kitchener has begun to carry out a policy in both (Boer) republics of unbelievable barbarism and gruesomeness which violates the most elementary principles of the international rules of war.

"Almost all farmsteads and villages in both republics have been burned down and destroyed. All crops have been destroyed. All livestock which has fallen into the hands of the enemy has been killed or slaughtered.

"The basic principle behind Lord Kitchener's tactics has been to win, not so much through direct operations against

fighting commandos, but rather indirectly by bringing the pressure of war against defenseless women and children.

"... This violation of every international law is really very characteristic of the nation which always plays the role of chosen judge over the customs and behavior of all other nations."

Even in Britain, prominent voices began speaking out against the slaughter. Lloyd George, who later served as Prime Minister during the First World War, vehemently denounced the carnage. During a speech in Parliament on 18 February 1901, he quoted from a letter by a British officer:

"We move from valley to valley, lifting cattle and sheep, burning and looting, and turning out women and children to weep in despair beside the ruin of their once beautiful homesteads."

Lloyd George commented: "It is a war not against men, but against women and children."

Another future Prime Minister, Henry Campbell-Bannerman, declared in Parliament on 14 June 1901: "When is a war not a war? When it is waged in South Africa by methods of barbarism."

Michael Davitt even resigned as a member of the House of Commons in "personal and political protest against a war which I believe to be the greatest infamy of the nineteenth century."

John Dillon, an Irish Nationalist Member of Parliament, spoke out against the British policy of shooting Boer prisoners of war. On 26 February 1901, he made public a letter by a British officer in the field:

"The orders in this district from Lord Kitchener are to burn and destroy all provisions, forage, etc., and seize cattle, horses, and stock of all sorts wherever found, and to leave no food in the houses of the inhabitants. And the word has been passed round privately that no prisoners are to be taken. That is, all the men found fighting are to be shot. This order was given to me personally by a general, one of the highest in rank in South Africa. So there is no mistake about it. The instructions given to the columns closing round De Wet north of the Orange River are that all men are to be shot so that no tales may be told. Also, the troops are told to loot freely from every house, whether the men belonging to the house are fighting or not."

Dillon read from another letter by a soldier which had been published in the *Liverpool Courier*: "Lord Kitchener has issued orders that no man has to bring in any Boer prisoners. If he does, he has to give him half his rations for the prisoner's keep." Dillon quoted a third letter by a soldier serving with the Royal Welsh Regiment and published in the *Wolverhampton Express and Star*: "We take no prisoners now . . . There happened to be a few wounded Boers left. We put them through the mill. Every one was killed."

As an Irishman, Dillon's denunciation of the war carried special meaning. While British troops brutally robbed the Boers of their national freedom in South Africa, the British government also held the people of Southern Ireland under colonial rule against their will.

On 20 January 1902, Dillon once again expressed his outrage in Parliament against Britain's "wholesale violation of one of the best recognized usages of modern war, which forbids you to desolate or devastate the country of the enemy and destroy the food supply on such a scale as to reduce non-combatants to starvation."

"What would have been said by civilized mankind," Dillon asked, "if Germany on her march on Paris [in 1870] had turned the whole country into a howling wilderness and concentrated the French women and children into camps where they died in thousands? All civilized Europe would have rushed in to the rescue" (Ziegler, p199).

Exposing the Warmakers

No member of the House of Commons spoke out more vigorously against the Jewish-capitalist nature of the war than John Burns, Labour M.P. for Battersea. The former SDF member gained national prominence as a dauntless defender of the British workingman during his leadership of the dockworkers' strike of 1889.

"Wherever we examine, there is the financial Jew," Burns declared in the House on 6 February 1900, "operating, directing, inspiring the agencies that have led to this war."

"The trail of the financial serpent is over this war from beginning to end." The British army, Burns said, had traditionally been the "Sir Galahad of History." But in Africa it had become the "janissary of the Jews."

Burns was a legendary fighter for the rights of the British worker, a tireless champion of environmental reform, women's rights and improved municipal services. Even Cecil Rhodes had referred to Burns as "the most eloquent leader of the British democracy."

And yet, Burns did not oppose the Jews merely as capitalists. He considered them dangerous on racial grounds. To his diary he confided that "the undoing of England is within the confines of our afternoon journey amongst the Jews" of East London (Hirshfield, pp10, 20).

Opposition to the war was strong in the British labor movement. In September 1900, the Trades Union Congress passed a resolution condemning the Boer war as one designed "to secure the gold fields of South Africa for cosmopolitan Jews, most of whom had no patriotism and no country" (Hirshfield, pp11, 20).

One of the most influential campaigners against the "Jew-imperialist design" in South Africa was a journalist named John Hobson. He had been sent to report first hand on the Boer war by the *Manchester Guardian* in 1899. During his three month investigation, Hobson became convinced that a small group of Jewish "Randlords" was essentially responsible for the conflict (Hirshfield, pp13, 23; Hobson, p189).

Hobson's persuasive analysis of the forces behind the conflict was entitled *The War in South Africa*. He warned and admonished his fellow countrymen: "We are fighting in order to place a small international oligarchy of mine-owners and speculators in power at Pretoria. Englishmen will surely do well to recognize that the economic and political destinies of South Africa are, and seem likely to remain, in the hands of men most of whom are foreigners by origin, whose trade is finance, and whose trade interests are not chiefly British" (Hobson, p197).

Anti-imperialist and working-class circles enthusiastically acclaimed Hobson's widely read work. Commenting on the book, the *Labour Leader*, semi-official organ of the Inde-

pendent Labour Party, noted: "Modern imperialism is really run by half a dozen financial houses, many of them Jewish, to whom politics is a counter in the game of buying and selling securities" (Hirshfield, pp13, 23).

Concentration Camps

A crusading English lady, Emily Hobhouse, alerted the world to the horrors of the camps. "In some camps," she reported, "two and sometimes three different families live in one tent. Ten and even twelve persons are forced into a single tent." Most had to sleep on the ground.

"These people will never ever forget what has happened," Hobhouse declared. "The children have been the hardest hit. They wither in the terrible heat and as a result of insufficient and improper nourishment. . . To maintain this kind of camp means nothing less than murdering children."

The British held 116,572 persons in their concentration camps, almost all of them women and children. That was about a fourth of the entire Boer population. After the war, an official government report concluded that 27,927 Boers had died in the camps of starvation, typhus and exposure. That included 26,251 women and children, of whom 22,074 were children under the age of 16.

Emily Hobhouse found that none of their hardships, not even seeing their own hungry children die before their eyes, would shake the Boer women's determination. They 'never express,' Hobhouse wrote, "a wish that their men must give way. It must be fought out now, they think, to the bitter end."

Africans Armed

Kitchener gave rifles to the native Bantus. The British eventually armed about 10,000 marauding Blacks, but the policy was kept secret from the people back home.

No wonder. This was the first time in history that Europeans had given weapons to Negroes with orders to kill fellow Whites. Although they proved poor soldiers, the primitive Blacks murdered and slaughtered defenseless Boer women and children across the countryside. The fate of the

women and children who escaped the living hell of the camps was often more horrible than that of those who did not.

In his January 1902 report, General Smuts describes how the British recruited the Bantus:

"In the Cape Colony the uncivilized Blacks have been told that if the Boers win, slavery will be brought back in the Cape Colony. They have been promised Boer property and farmsteads if they will join the English; that the Boers will have to work for the Blacks, and that they will be able to marry Boer women."

Arming the Blacks, Smuts said, "represents the greatest crime which has ever been perpetrated against the White race in South Africa."

Winston Churchill

The war did help the career of at least one person, however. In the midst of the destruction, a young journalist named Winston Churchill supplied readers of the London *Morning Post* back home with morale-boosting stories of the exploits of Her Majesty's soldiers.

As the years went by, the well-publicized story of Churchill's capture by the Boers, internment as a prisoner of war, and escape was embellished and radically altered in his favor.

Defeat

After thirty-three months of fanatic struggle, with their land almost entirely under enemy occupation, threatened with total annihilation and finally outnumbered six to one, the Boers were forced to surrender in May 1902.

Summary

In a very real sense, the Boer war was no war at all, but rather a military campaign of mass murder. While over 26,000 Boer women and children died in the concentration camps, only 6,189 Boer fighting men died of all causes dur-

ing the war. In fact, more children under the age of 16 perished in the British camps than men were killed in action on both sides.

As usually happens after a war is over, the suffering of the loser is forgotten. Like the losers of the Second World War, the Boers had no International Military Tribunal which they could use to punish the victors for war crimes and crimes against humanity.

It took the largest empire in the world almost three years, some 350,000 soldiers and 22,000 dead to crush a tough pioneer people of less than half a million. That extraordinary tenacity is worth keeping in mind when reading predictions of how the Boers of today, the Afrikaners of South Africa, will give up control of their country as easily as did the Whites of Rhodesia.

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Death From On High

CHARLES LUTTON

BOMBER COMMAND: THE MYTHS AND REALITY OF THE STRATEGIC BOMBING OFFENSIVE 1939-45 by Max Hastings. New York, The Dial Press/James Wade, 1979. 469pp with Notes, Appendices, Illustrations, Bibliography, Index. \$14.00 from IHR. ISBN: 0-8037-0154-X.

One of the most controversial campaigns of the Second World War was the bombing offensive against Germany. British, and to a lesser extent American, air commanders believed that Germany could be defeated by bombing alone. Max Hastings, a distinguished British war correspondent, has written a masterful history of the British Bomber Command, based upon recently released official records, unpublished letters, diaries and manuscripts, and interviews of former aircrew, senior officers and government officials.

After the First World War, air power captured the imagination of military theorists, such as Giulio Douhet in Italy, Billy Mitchell in the United States, and Hugh Trenchard in Britain. Only the British, under the leadership of Trenchard, fully accepted the notion that there was virtually no limit to the independent use of bomber aircraft in future wars, which could be used to blast any any opponent into submission. From the outset of its existence, the Royal Air Force was fashioned to conduct strategic area terror bombing.¹

A corollary of the Trenchard Bomber Doctrine was that defense was useless because, as Stanley Baldwin reminded Parliament in 1932, "the bomber will always get through." Although the British devoted few funds to research and development for the RAF during the inter-war period, the government was shocked when the C-in-C of Bomber Command, Sir Edgar Ludlow-Hewitt, informed his superiors in July 1939 that their front-line bombers had been made obsolete by the development of monoplane fighters armed with cannons and machineguns. British bombers lacked speed,

adequate defensive armament, bombs large enough to sufficiently damage targets, and navigation equipment to enable planes to locate targets hundreds of miles away. After the outbreak of hostilities it was discovered that British bombers tended to burn easily when attacked by enemy aircraft.

During the war the bomber offensive went through three phases. The first, from 1939 to early 1940, was characterized by ineffective attacks against military targets. Daylight sorties were found to be almost suicidal when intercepted by German fighters, while Bomber Command was incapable of locating targets at night. Hastings cites the experience of the 10th Bomber Squadron, based in Yorkshire, which mistook the Thames estuary for the Rhine and bombed an RAF station at Basingbourn in Cambridgeshire, doing little damage. As the author explains, "again and again at this period, Germany would be genuinely unaware that Bomber Command had been attempting to attack a specific target or even a specific region. There was merely a litter of explosives on farms, homes, lakes, forests and—occasionally—on factories and installations from end to end of the Reich."

In June 1940, after the fall of France, the bomber offensive entered its second phase. Rejecting out of hand any suggestions for a negotiated peace settlement, Churchill felt there was little else to do besides bomb Germany. A year later, the Cabinet Secretary, D.M. Butt, presented a critique of the effectiveness of Bomber Command against targets in France and Germany. He reported that less than one-third of the attacks came within five miles of the aiming point and only ten per cent of the bombs fell within the target area. A.V. Hill, one of the founding fathers of British radar and a Member of Parliament, informed his colleagues that great resources were being squandered on Bomber Command and "the idea of bombing a well-defended enemy into submission or seriously affecting his morale—of even doing substantial damage to him—is an illusion. We know that most of the bombs we drop hit nothing of importance."

Despite the fact that the Butt Report had clearly exposed the bankruptcy of Trenchard's strategic bombing theory, in late 1941 the British decided to expand the bomber offensive by ordering attacks against urban areas in Germany, since the

RAF was incapable of hitting military targets with precision. The authors of the official British history, Sir Charles Webster and Dr. Noble Frankland, have argued that by late 1941 there were only two choices left to Churchill, area bombing or no bombing at all.

Hastings rejects that specious assertion and points out alternatives, a third choice being "to persist in the face of whatever difficulties, in attempting to hit precision targets" and a "fourth and more realistic alternative: faced by the fact that Britain's bombers were incapable of a precision campaign, there was no compulsion upon the Government to authorize the huge bomber programme that was now to be undertaken. Aircraft could have been transferred to the Battle of the Atlantic and the Middle and Far East where they were so urgently needed, and many British strategists would have wholeheartedly defended the decision to move them . . . There were alternatives to the area campaign, albeit at great cost to the amour propre of the RAF."

In any event, the bomber offensive entered its third phase. On 14 February 1942, the Air Ministry issued a directive authorizing unrestricted area bombing. Churchill's repulsive scientific adviser, Lord Cherwell, provided the final rationalization for the campaign, by claiming that the "dehousing" of the German workers and their families would doubtlessly "break the spirit of the people." The Chief of Air Staff, Sir Charles Portal, reminded his Deputy on 15 February, "Ref. the new bombing directive: I suppose it is clear that the aiming-points are to be built-up areas, not, for instance, the dockyards or aircraft factories . . . This must be made quite clear if it is not already understood." Sir Arthur Harris, a fanatical proponent of area bombing, was appointed the new head of Bomber Command.

The first target of the new phase was the old North German town of Lübeck. It was not a place of any military or industrial importance to the Germans and so was lightly defended. But Harris had been "searching for an area target that they could find, strike, and utterly destroy." Lübeck was thus chosen, says Hastings, because "above all it was an old, closely-packed medieval town that would burn far better than the spacious avenues of any modern metropolis . . .

Lübeck, then, did not attract attention because it was important, but became important because it could be burned."

Aided by the new navigation device Gee, Bomber Command "brownd" (the RAF euphemism for burning a town) Lübeck on 28 March 1942 and a month later gave the same treatment to another medieval town, Rostock. The bombers tried out what became the standard pattern for attacking a city: flares were dropped to mark the target, then 4,000 pound high-explosive "cookies" were used to blast open doors and windows, accompanied by incendiaries to create huge fires. Characteristically, whatever industry was located in Lübeck and Rostock was back at near full production within days, since factories were located on the outskirts of cities, or in the suburbs, far from the town centers, which were the aiming points of Bomber Command raids.

The author reminds his readers of the great public relations impact of many Bomber Command operations, such as the thousand-plane raids Harris launched, starting with the attack on Cologne on 30 May 1942. There was no military reason why over 1,000 RAF bombers had to be sent, but it did capture the imagination of the British public. As Hastings remarks, "the Prime Minister, with his great sense of theatre, was won over immediately. Only the Admiralty, in the midst of the Battle of the Atlantic, were exasperated by such gimmicky enterprises as they struggled to fight their convoys through."

At the Casablanca Conference in January 1943, the Allies decided to delay the cross-Channel invasion of Western Europe until the Spring of 1944. Harris and General Carl Spaatz, commander of the 8th U.S. Army Air Force in Europe, believed they could defeat Germany without a land invasion by air attacks.² Bomber Command increased the tempo and destructive power of its attacks on German cities throughout 1943 and early 1944.

It was also at Casablanca where the Allies declared their policy of "Unconditional Surrender," which nullified any effect bomber raids might have had in undermining German morale and bringing the war to an end. Britain's flak defence chief, General Sir Frederick Pile, told B.H. Liddell Hart that,

"Winston is pinning all his faith to the bombing offensive now. The devastation it causes suits his temperament, and he would be disappointed at a less destructive ending to the war." ³

Bomber Command was not short of informed critics. Within policy circles the service departments and scientists attacked Harris's operations on strategic and practical grounds. It has been estimated that one-third of Britain's industrial capacity was committed to Bomber Command, along with the best of their high technology. Because of the vast resources consumed by Bomber Command, the British had to import vast quantities of war material (such as tanks, trucks, landing craft, etc.) from the United States. In human terms, 7,448 Bomber Command aircrew had died between September 1939 and February 1942. From the time Harris took charge of the expanded bombing operations until the end of the war, an additional 56,000 commissioned officers and NCOs lost their lives, more officers than the British lost during World War I.

Civilian opponents of Bomber Command comprised an articulate, though tiny, minority. One group, The Bombing Restriction Committee, distributed leaflets headlined "STOP BOMBING CIVILIANS." George Bell, Bishop of Chichester, was probably denied elevation to the Archbishopric of Canterbury because of his opposition to area bombing. Hastings goes on to discuss the opposition by Britain's leading military theorists, J.F.C. Fuller and B.H. Liddell Hart, but emphasizes that these distinguished critics had no impact upon policy.⁴

Hastings skillfully assembles a wide-range of material in his chapter examining conditions within Germany from 1940-1944. Like Burton Klein and Alan Milward, the author dispells the myth that Hitler had armed Germany to the teeth with a centrally-directed totalitarian economy.⁵ Hitler had rearmed the Wehrmacht in breadth, not depth, and unlike the Allies, sought to employ the *minimum* possible resources to achieve a given objective. Germany did not begin full economic mobilization until 1943, and at the end of that year six million workers were still employed in consumer industries.

Because of the slack that existed in the German economy,

Arms Minister Albert Speer was able to vastly increase military production, despite the mounting ferocity of bomber attacks in 1943 and 1944. "The morale of the German people remained unbroken to the end," Hastings points out, even though Bomber Command "destroyed centuries of construction and culture."

The author also provides a good analysis of the problems faced by German home defense forces. The Luftwaffe was commanded by the incompetent Hermann Göring and a coherent strategy to combat Allied bombing raids was never devised. Only a relatively modest portion of the Luftwaffe's resources were earmarked for night-fighters and home defense in general. Hitler did not authorize a freeze on costly bomber production and a concentration on fighters until June 1944. It is likely that even a slightly larger investment in home defense forces could have brought the bomber offensive to an abrupt halt by the end of 1943.

Bomber Command launched a massive series of assaults against the Ruhr, Hamburg, and Berlin during 1943 and early 1944. Thousands of acres were burned and hundreds of thousands of Germans were killed. The RAF lost over 4,100 bombers. Yet German arms production increased. Harris nevertheless claimed on 7 December 1943, that he could bring about a German collapse by 1 April 1944.

The first real breakthrough in the bomber offensive occurred in the Spring of 1944, when U.S. long-range Mustang fighters became available in large numbers. Mustangs escorted USAAF bombers on daylight raids against synthetic oil plants, the Achilles Heel of the German war economy. The cream of the Luftwaffe's experienced fighter pilots were lost in the war of attrition waged by the Americans. From June through August 1944, the total percentage of U.S. bombing efforts against oil targets never exceeded 17 per cent of their total bombs dropped, but the results were a catastrophe for the Germans. By the late summer of 1944, little fuel was available to power the thousands of tanks and planes (including jet fighters and bombers) Speer's factories were producing.

Harris had been forced to suspend his area attacks in April 1944 and Bomber Command had directed its efforts to providing tactical support for the invasion of France. In July, the

British called for a renewed "all-out attack by every means at our disposal on German civilian morale." Attacks on oil plants were dismissed by Harris as "merely the latest in the long line of 'panacea targets' with which so many knaves and fools sought to divert him from the task of destroying Germany."

Spaatz ordered additional attacks on Germany's oil plants and transportation network in September 1944. Bomber Command stepped up its devastation of German cities. Hastings devotes a revealing chapter to describe the destruction of Darmstadt on the night of 11/12 September, which was typical of the sort of targets remaining to the British by that date. Darmstadt was another classic representative of German culture which produced less than two-tenths of one per cent of Germany's total production and an infinitesimal amount of its war production. A minimum of ten per cent of Darmstadt's population died as a result of the firestorm that was created and a Russian POW camp was totally destroyed. Over-all, industries located in the area lost about two weeks production.

Between January and May 1945, Harris very reluctantly allowed 26 per cent of Bomber Command's attacks to be directed against Germany's remaining oil facilities, while he continued to concentrate his resources on area bombing. On 13/14 February, Dresden was torched. Interestingly, this touched off the first general wave of negative reaction against area bombing. An Associated Press dispatch reported that the "Allied air chiefs" had begun "deliberate terror bombing of German population centers. . ." General Marshall claimed, falsely, that Dresden had been bombed at the request of the Soviets. Churchill, who with Portal had ordered the attack, tried to cover his involvement and on 28 March 1945, drafted a memo to the Chiefs of Staff in which he criticized the destruction of Dresden and called "for more precise concentration upon military objectives, such as oil and communications behind the immediate battle-zone, rather than on mere acts of terror and wanton destruction, however impressive." Hastings composes a remarkable portrait of Churchill and spares nothing in exposing the crucial role played in the terror bombing by that great mountebank.

Max Hastings' *Bomber Command* is an important con-

tribution to our understanding of World War II. As he notes in his final chapter assessing the work of the strategic bomber offensive, the two positive achievements were made by the Americans: the defeat of the Luftwaffe by Mustang fighters, and the campaign to destroy Germany's synthetic oil industry. But, he concludes, "the cost of the bomber offensive in life, treasure and moral superiority over the enemy tragically outstripped the results that it achieved."

FOOTNOTES

1. For an overview contrasting the development of air power in Britain and Germany in the inter-war period, see Williamson Murray, "British and German Air Doctrine Between the Wars," *Air University Review* (March-April 1980) pp39-57.
2. On the American contribution to the bombing offensive in the European theater, see Thomas Coffey, *Decision Over Schweinfurt*, New York, McKay, 1977.
3. Britain's outstanding military theorists, Maj. Gen. J. F. C. Fuller and Capt. B. H. Liddell Hart both recognized the futility of the "Unconditional Surrender" policy. See Liddell Hart, *The Second World War*, New York, Putnams, 1972, and Fuller, *The Conduct of War, 1789-1961*, New York, Minerva Press, 1961. Fuller pointed out that Churchill was at first enthusiastic about "unconditional surrender" but changed his mind and in a cable to his Foreign Secretary dated 9 August 1943 advised, "Merely harping on 'unconditional surrender' with no prospect of mercy. . . may well lead to no surrender at all," Fuller, *The Conduct of War*, p287.
4. For a useful discussion of the opposition to area bombing in Britain and the United States, see James J. Martin's essay, "The Bombing and Negotiated Peace Questions—in 1944," *Revisionist Viewpoints*, Colorado Springs, Ralph Myles Publisher, 1971, available in pb at \$4.00 from the Institute for Historical Review.
5. See Burton Klein, *Germany's Economic Preparations for War*, Cambridge, Mass., Harvard University Press, 1959, and Alan Milward, *The German Economy at War*, London, London University, 1965. Hastings cites Milward, but not Klein's classic study.

Auschwitz Notebook

DITLIEB FELDERER

Lids & Openings

Let us now examine the various claims made about the “lids and openings” in the ceilings of the “gas chambers” and compare the allegations with the forensic reality, and with each other.

We notice first of all that here, as with other such matters, an evolutionary process is in progress. At first the allegations were vague and simple, and it was only later on that the descriptions became twisted and elaborated.

The earliest reference I can trace to lids is in Rudolf Höss’ affidavit at Nürnberg of 5 April 1946, where he grunted his agreement to the following:

So when I set up the extermination building at Auschwitz, I used Zyklon B, which was crystallized Prussic Acid which we dropped into the death chamber from a small opening.

Note here that the very “architect of death” refers to Auschwitz (not Birkenau) and one small opening (not several). I will deal with these remarks in greater depth later, but just let me point out that today the Auschwitz “gas chamber” has not one hole in the ceiling, but several.

The next “testimony” we ought to examine is that of Kurt Gerstein, the sanitation officer who allegedly made several confessions about gassing before disappearing and/or killing himself, depending on which source one refers to. His “confessions” were introduced at the Nürnberg Trial, despite the fact that Gerstein himself could not be produced to attest to the authenticity of his affidavit, nor to be cross-examined. This gross infringement of normal jurisprudence and rules of evidence does not seem to bother the Exterminationist lobby, who delight in vaunting the Gerstein document as “proof” of gassings. Both the Revisionist Rassinier, and the Exterminationist Reitlinger are mistaken when

they say that the Gerstein document was thrown out by the Nürnberg court. Butz reproduces it in his appendix A, and it is truly a wonder to behold. This "sanitation engineer" gives no description whatever of the actual mechanics of gassing operations.

Next, we turn back to Höss to see how he elaborated on his "small opening" in his supposed "autobiography" which was written in a Polish prison during the time of his own trial. The English version was translated by the Exterminationist Constantine FitzGibbon, the half-brother of the Revisionist Louis FitzGibbon.

Höss relates how the Auschwitz gas chamber was re-located from the basement of Block 11 to the **mortuary of the crematorium adjacent to the hospital**. (As Dr. Robert Faurisson points out, the so-called "Auschwitz gas chamber" is only a mortuary, with a few bits added to fool gullible tourists.) The reason for the re-location, we are told, is because the whole of Block 11 had to be ventilated after a gassing. We are not told by Höss why the whole of the mortuary-crematorium-hospital complex did **not** have to ventilated after a gassing. Auschwitz guides claim that this was because there was mechanical ventilation at the new location, but there is no evidence of any such fixtures today.

Höss tells us now that "some holes had been pierced in the ceiling through which the gas could be discharged" (93: p209). In other words, from the singular, small opening, we now have "some holes."

Now, there are so many discrepancies between the various language editions of Höss's "Autobiography" that we now have to refer to the German edition to get to the root of this next problem. On page 50 of the 1978 German edition, published by the Auschwitz Museum, Höss attempts to describe the gassing operation. He says "dann wurden die Türen schnell verschraubt" ("then the doors were quickly screwed tight"). It is not clear whether he is talking about Auschwitz or Birkenau at this point; there is only one door at each of the two Birkenau "gas chambers," while that at Auschwitz-proper does have several, plus one doorway to the crematoria **with no door**. (We are still trying to find out why the gassees

did not just run out of this doorless doorway into the crematory and escape! Not to mention how come the gas did not just flow out and gas the crematory workers, or explode with the crematory heat!) None of the doors—either at Auschwitz or at Birkenau—exhibit facilities for “screwing tight.”

He goes on to describe the “Öffnungen in die Decke” (“holes in the ceiling”) which were “mit einem Fallrohr verbunden” (“connected to a pipe/tube/shaft”) “dass das Gas bis den Boden fiel” (“which allowed the gas (sic) to fall to the floor”).

Here we have one of the few actual descriptions of the mechanics of the gassing operation. Needless to say, we could find no such tubes, pipes or shafts at any of the locations cited, nor any trace that such had been there.

Höss also tells us that the gas chambers were “furnished with showers and water pipes and gave a realistic impression of a bath house” (93, p223). But again, none of the installations we have inspected have such dummy plumbing.

Höss’s allegation about the plumbing is echoed by Eugen Kogon in *The Theory & Practice of Hell* (58), but with the variation that the shower-heads issued forth with the gas. It is not quite clear whether or not he means that the shower-heads also sometimes functioned as real showers.

From the dressing-rooms the way led directly to the “bath” where hydrocyanic gas was admitted through the shower heads and ventilator outlets as soon as the doors had been closed. (58; p237)

We will deal with this question of fake shower-heads in a later article. Bishop Neuhausler of Munich has even alleged that Dachau had fake shower-heads, even though all the Exterminationists agree that no gassings occurred at Dachau (71).

According to the so-called Holocaust expert (and wealthy art-dealer) Gerald Reitlinger (91), the “super gas chambers of Auschwitz” had openings on the roof with “mushroom-like concrete objects” spaced “at regular intervals.” Inside there were “shafts” made of “sheetmetal” which looked like “col-

umns" which were "perforated." After unscrewing the mushrooms on the roof, the Germans would tip the "amethyst-blue crystals" down the shafts, and the gas "escaped from the perforations in the sheetmetal." Filip Müller describes basically the same structure inside the gas chamber.

Yet our own thorough investigations at both Auschwitz and Birkenau have produced no such "perforated sheetmetal columns" nor any trace that there had ever been such objects there.

Another interesting problem which confronts us is that we are told that the whole process went on in secret, and that the gasees were tricked into the gas chambers. But it is evident both from the models on display at the Auschwitz Museum, and from the physical layout of Birkenau itself, that the people entering the dressing rooms would have caught in full view the frightening sight of men wearing gas masks and



This is one of the lids on top of the Auschwitz "gas chamber." (Photo taken from Wilhelm Stäglich's excellent book *Der Auschwitz Mythos*, alas available only in German from Grabert Verlag in Tübingen, West Germany.) It doesn't look much like a "shower-head" (numerous authors) or like a "zinc mushroom which is screwed tight" (Reitlinger *et al.*). It looks to us more like a rather shoddy Polish post-war carpentry job. Maybe the Polish Exterminationist authorities should pay a visit to Disneyland; they might get some tips on making things more realistic!

rubber boots emptying the Zyklon B into the openings on the roof, where the "mushroom-like lids" had to be "methodically unscrewed."

The next "expert" we turn to is Edward Crankshaw (pseudonym?), who relates in *Gestapo Instrument of Tyranny* that:

Naked and shorn, the prisoners were marched to the gas-chambers, some of which were sunk in the ground, others on the same level as the crematoria which disposed of the corpses. It was all very clean and tidy, with a neat lawn all around, broken only by what might have been ventilation shafts, but which, in fact, were the orifices through which the blue crystals of Zyklon B were dropped into hollow columns of perforated sheet metal, which ran down to the floor of the chamber. There were douches in the ceiling to maintain the impression of a bath-house, but these were dummies, and there were no drainage channels in the floor, which was level and not sloped. It was through these perforated columns that the gas made its way into the chamber . . . (5: p200)

This excerpt opens up a whole new can of worms. If Crankshaw is correct that the hair was cut prior to the victims entering the gas chambers, then the Sonderkommando teams which processed the bodies afterward must have been shaving already bald heads! Furthermore, if the place had level floors with no drainage runnels (Martin Gray says the opposite in *For Those I Loved*) then it must have been nearly impossible to hose the place down. What about all the blood, vomit, excrement and menstrual fluid which many writers tell us was present after a gassing? How was this veritable cess pit cleaned out so that it looked "clean and tidy" and just like a spic and span "bath-house" in time for the next batch of victims?

Another "expert" in such matters is the American-Jewish newspaper reporter William L. Shirer who relates to us:

Up above where the well-groomed lawn and flower beds almost concealed the mushroom-shaped lids of vents that ran up from the hall of death, orderlies stood ready to drop into them the amethyst-blue crystals of hydro-cyanic acid, or Zyklon B . . .

Moll . . . would laugh, and the crystals would be poured through the openings, which were then sealed.

... but soon the inmates became aware that it was issuing from the perforations in the vents. It was then that they usually panicked, crowding away from the pipes and finally stampeding toward the huge metal door ... (4: p1263)

Here again, the fixtures just seem to crop up like ... mushrooms, and disappear again, for there is no evidence today of mushrooms, perforated vents, pipes, or huge metal doors. As for the official Auschwitz Museum line, they tell us that

We are able to reconstruct the process of extermination thoroughly, owing to the fact that the plans of the gas chambers and crematoria were saved from destruction, also thanks to the ruins of the buildings, used for exterminating and to the explanation proffered by ex-commandant Höss. (25: p29)

This does not help us any at all, however, because the "ruins" and the surviving facilities contradict almost every single allegation at every stage. As for the "plans of gas chambers" these are not made available to the visitor at Auschwitz. They are exhibited, high up on a wall where one would need a ladder to examine them. Professor Faurisson did manage to obtain a copy, through impressing on one of the guards his gratitude, and found that he had been given a blueprint copy of ... a mortuary!

The Auschwitz guide-book referred to also describes the same elusive door which was "screwed-up" and the gas being discharged through "special vents" (25: p30).

In another Auschwitz Museum epic, Adolf Gawalewicz relates:

In June 1941, the Camp Commandant Rudolf Höss was ordered by Himmler to undertake mass extermination of Jews, and instructed him to present within four weeks a detailed plan for building suitable installation. . .

After the test already referred to as being carried out in September 1941 of Zyklon B gas as a means for killing, the next gassings were performed in the mother camp mortuary of crematorium No. 1, adapted for use as a gas chamber. At both ends were fitted gas-tight doors, and the Zyklon B was thrown in through openings in the ceiling. . .

After the gas-tight doors were shut, the Zyklon B, giving off Prussic acid, was thrown in through openings in the ceiling. When some 15 to 20 minutes had elapsed, by which time victims in the gas chamber were suffocated, ventilators were turned on to clear the poisoned atmosphere . . .

After the liberation, there were found in the camp stores several untouched boxes of Zyklon B and piles of tins which had contained the poison. Chemical experts reported the presence of Prussic acid in hair cut from women in the gas chambers, in zinc lids of the gas chamber ventilation holes, in metal hair pins and clasps. (3: insert pages 7-8)

It is questionable if A. Gawalewicz has ever been around his own museum. How can he speak about "gas-tight doors" at "both ends?" There are no such doors. At Auschwitz there is no door at all at one end; at the other end is a tacky wooden and glass door. At Birkenau there is only one door per chamber, hardly fitting the description of "both ends." Neither at Auschwitz nor at Birkenau are there any "zinc lids of gas chamber ventilation holes" so we wonder how it is possible to find any traces of Zyklon B there.

The supposedly definitive seven volume report of the International Auschwitz Committee (21) likewise is very unhelpful. There is next to no description of the actual construction, method, and administration of the gas chambers. A mysterious Professor Jan Olbrycht does make a few cursory references to "the pouring in of the poison into the chambers" which makes it sound like the Zyklon B was a liquefied gas! Even more strange is the confession given by one Johann Paul Kremer (21: p229). We are told that he originally made this report before an examining magistrate "Judge S." who was representing the Extraordinary State Committee for the Investigation of the Crimes of the German Fascist Aggressors and their Allies, at the Supreme National Court in Cracow. The Kremer "confessions" are riddled with contradictions. He claims to be in Prague when he was also in Auschwitz. He claims to have administered at the gassings, but to have been nowhere near them. He claims that the victims were loaded onto trucks and taken to the "gassing huts," and yet there were "gas chambers" right next to the railroad ramp. He claims that the Zyklon B was thrown "through an opening in

the side wall" of the gas chamber, whereas everyone else says it was dropped in through the roof. In any case, where is this side hole today?

Later in the same series we read another description of the gas chambers from a Dr. Antoni Kepinski of Cracow. Needless to say, his report presents a totally different description altogether. This time the victims know they are to be gassed (most writers say they had no idea; they had to be tricked); that the gas chamber was an "alleged bathroom" (whatever happened to Kremer's "gassing huts" and why bother with camouflage if the victims knew anyway?); that a head wearing a gas mask could be seen through the opening in the ceiling (what about those metal shafts that went from ceiling to floor?) and so on and so on.

Let us now turn our attention to the actual forensic, tangible evidence at the camps today. Unfortunately, there is not a lot we can say about the alleged camps at Belzec, Chelmno, Sobibor and Treblinka. There is nothing there today except green fields, usually with a hideous "monument" of communist origin.

Dachau

At Dachau, there is a row of disinfection chambers which after the war were dubbed "gas chambers" but nobody today claims that they were other than disinfection chambers. A picture of one chamber is shown in Dr. Butz's book (109), and also in Richard Harwood's excellent Nurnberg book (130). . The inscription on the metal door reads in German: "Caution! Gas! Mortal Danger! Do Not Open! Gassing times from 7.30 to 10.00."

Another room is labelled "Brausebad" ("Showerbath") above the door, and a modern sign beside it reads "This gas chamber whose construction had been started in 1943, was still not completed in 1945 when the camp was liberated. No one could have been gassed in it." The room does appear to have shower-heads, although recent visitors have reported that these have been partially torn out of the ceiling by persons unknown.

Stutthof

Stutthof, near Danzig (not to be confused with Struthof-Natzweiler in France) has a “gas chamber” on partial display, and it does appear to have a single opening in the ceiling. However, any further analysis is not possible because both entrance doors are sealed off from visitors by coils of barbed wire. The mystery deepens even further when we read one of the Polish government guides *Genocide 1939-1945*, [12], which tells us on page 70 that “owing to the fact that Stutthof had no gas chambers installations (sic) they were generally liquidated by bringing them in the shortest possible time to a ‘natural’ death.” Stutthof does not feature prominently in the Exterminationists’ litany.

Auschwitz I

If we stand on the roof of what is variously called the “gas chamber and crematorium 1” (25: inside front flap) and “the mortuary of crematorium 1 in Auschwitz” (same book; page 38), we can see 8 projections with lids sticking out of the roof. Two of them, the larger ones on the right, do not actually belong to the “gas chamber/mortuary” but to the crematorium room next door. These appear to be little chimneys or vents, and do appear to be genuine ventilation ducts, to evacuate excess smoke or heat from the vicinity of the crematory ovens.

Two of the other six vents open into the “gas chamber/mortuary” near the glass door at the far end. They are about 10cm x 10cm, and appear to be genuine ventilators again.

But the remaining four openings are a different case altogether. These four are claimed to be the openings through which the Zyklon B was introduced. Their lids are made of wood, with wooden handles also. There is no provision for screwing tight, and they are anything but airtight. Needless to say, there are no “sheet-metal perforated shafts” connected to them underneath. When one lifts one of the lids, one can see visitors walking around in the “gas chamber/mortuary” down below. My conclusion is that these four holes were made later—and by a very clumsy craftsman—so as to make the structure conform, at least a little, to the legend.

Auschwitz II—Birkenau

There are two symmetrical structures at Birkenau which are variously termed “crematory/gas chamber 2 & 3.” There are ante-rooms called “dressing/undressing rooms” which are frequently transposed by the Exterminationist “experts” who cannot agree which room served which function. Some books (25, & 10) put the gas chamber in one room, and the un/dressing room in another. Yet the models on display outside “gas chamber 2” and at the main Auschwitz museum put the rooms the other way around!

In a later article we shall look at the confusion surrounding the “dressing room”/“undressing room” debate, but for now let us just note that in many photographs on display at Auschwitz and elsewhere, the “gassed” victims are fully dressed, which would seem to indicate that the Sonderkommandos put the clothes back on the corpses after gassing!

To those who have read survivor tales of sliding doors, hermetically-sealed lids, portholes, perforated columns, and so on, gas chambers 2 & 3 will come as something of a



Birkenau. Ruins of gas chamber and crematorium II.

This picture and caption appear on page 107 of *Auschwitz 1940-1945: Guide-Book Through the Museum*, written by Kazimierz Smolen and published by the Auschwitz museum authorities. If the “gas chamber and crematorium II” were blown up, what is the “crematorium II” which is on display at Birkenau today? It must be a reconstruction.

shock. The structures resemble a basement storage for potatoes more than anything else. There are no such paraphernalia there.

Obviously the hoaxers have paid token heed to the legend here, and have chiseled out two holes in the roof of gas chamber 2. But the larger hole is so rough and sloppy that the reinforced steel bars at the concrete are visibly trajecting, and the mortar has obviously been chiseled. The "lid" appears to be an old manhole cover which has been drafted into this new role.

Gas chamber 2 is not open to the public, so I had to take a great risk and climb down into the "gas chamber" through the chiseled opening in the roof. I found **none** of the apparatus described in the various testimonies. I took many extremely valuable flashlight pictures in there to prove the point.

At gas chamber 3 next door, there was **no** opening in the roof, and no other access, yet the two structures are "identical" we are told.

In later articles we shall look at more Exterminationist confusion surrounding the doors to the various structures.

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A ROLE VANESSA CAN'T PLAY — The scene was grim in Auschwitz as the orchestra played while Jews marched to the gas chambers. Fania Fenelon was a member of that orchestra. CBS cast anti-Zionist Vanessa Redgrave in the role of Fania Fenelon in the upcoming television production based on the book about her life. A grassroots protest movement for CBS to reverse its decision has been initiated by members of the entertainment industry and many Jewish groups around the country. Photo was taken from exhibit at the Simon Wiesenthal Center for Holocaust Studies at Yeshiva University of Los Angeles. (See additional photo and story page 4, editorial page 20.

—B'nai B'rith Messenger Photo by Lee Weinschel

Despite interviewing Fania Fenelon in person, the *B'nai B'rith Messenger* still can't get it straight. This photo appeared with this caption on 17 August 1979, yet nowhere in Fenelon's book does she claim to have played "while Jews marched to the gas chambers." What she does say is that she played for the camp's officers, and that she led a very privileged existence while at Auschwitz. One other thing: in the original picture the Germans in the bottom right-hand corner look as if they have been added in by photo-montage, which is very easy to do as Colin Vary shows in *The Victims* (\$5 from IHR). This might not be so obvious from this reproduction. Finally, how was it that Fania Fenelon was part of an orchestra which is all male? In her book, they are all female!

Book Reviews

EYEWITNESS AUSCHWITZ: THREE YEARS IN THE GAS CHAMBERS, Filip Müller, Stein & Day, 180pp, hardback \$10.85. ISBN: 0-8128-2601-9.
IN THE GERMAN MILLS OF DEATH 1941-1945, Petro Mirchuk, Vantage, 217pp, hardback, \$6.95. ISBN: 0-533-01908-7.
PLAYING FOR TIME, Fania Fenelon, Berkley, 289pp, paperback, \$2.50. ISBN: 0-425-04199-9.

These three books are of interest to the modern Revisionist for various reasons. They are all "survivor" testimony of Auschwitz, and thus descriptions and events can be compared for discrepancies or contradictions.

The Müller book has been quoted once or twice by Exterminationists in Australia, in their feeble attempts to contradict hard Revisionist evidence. Mr. Mirchuk submitted his book in connection with a claim for the Institute for Historical Review's \$50,000 reward for proof of gassings. Ms. Fenelon is, of course, at the center of a current controversy over whether or not the ardent anti-Zionist Vanessa Redgrave should be allowed to portray her in a forthcoming TV film of the same name.

Many people will be under the impression from "media hype" that Fenelon claims to have been part of the orchestra which supposedly conducted the inmates to the "gas chambers." (Even though Gitta Sereny attempts to correct this in the *New Statesman* 2 November 1979, when she insists that the orchestra conducted the inmates to and from **work**.) But a study of her book will show that Ms. Fenelon had very little to do with the other inmates, and instead was in a fairly privileged position as a member of the orchestra which played for the German **staff**.

Her book contains all the usual neuroses found in much survivor testimony, including many scatological references, and claims to have encountered famous and infamous characters of the Holocaust pageant. Thus, one has only reached the first page of this historical narrative before she is telling us that

A trick I'd found to cool myself was to wash in my urine. Keeping myself clean was essential to me, and there is nothing unclean about urine. I could drink it if I was thirsty—and I had done so.

Perhaps Ms. Fenelon learned these mysterious sanitary properties of urine—previously totally unknown to modern science—

from her fellow survivor Kitty Hart. A TV program entitled *Kitty—Return to Auschwitz* was shown on British commercial television last November, and was later reviewed in the *Jewish Chronicle* 9 November 1979. Naturally, Kitty managed to survive only because she was assigned to labor, rather than gassed, which fate befell “thirty members” of her family. Her work was not without respite however, for while

she sunbathed on the grass, “the crematorium was in the background and I could see that people were being sent in one end and that there were ashes at the other end ten minutes later.”

Ms. Hart’s fascinating reportage also includes her claim that

“I washed in my own urine.”

One wonders if these weird scatological fantasies have any inspiration in Talmudic lore, for as William Grimstad shows in *The Six Million Reconsidered*, that particular tome is brim full of allusions to toiletry and sexual functions and dysfunctions.

Ms. Fenelon was deported from Drancy near Paris to Auschwitz quite late in the war, on 23 January 1944. She was given the number 74862, which was tattooed on her arm. However, a check with the Serge Klarsfeld re-publication of deportees’ manifests, does not show a Fenelon or a Goldstein (her real name) against this number.

Nowhere in her narrative does the reader find any description of gassings. In fact, the subject is introduced so matter-of-factly that it almost seems that the activity is and was very common knowledge. Throughout the entire book, the only references to extermination are the reported speech of Ms. Fenelon’s companions, or the subjective assumptions of the authoress herself. Thus, on pages 63 and 175 we get reports of gassing from an “Irene.” On pages 64, 79 and 213 we find complaints about the smell of burning flesh pervading the atmosphere (even above the smell of stale, urine-soaked clothes?). Pages 79 and 145 bring us descriptions of chimneys billowing thick, black soot. Yet another inmate “Flora” reports on page 197 that handbags were made out of tattooed human skin.

Some of her claims may well have a basis in fact, such as the existence of a sauna (p135), a psychiatric ward (p135—but weren’t they all gassed right away as being unsuitable for work?), receiving parcels from outside (p166), going swimming (p221), and the very existence of the orchestra itself.

Rather more on a par with her claims of gassing are her references to Allied bombing of Auschwitz “aimed at the crematoria” (p255),

camping out with Anne Frank (p263) and playing a concert for Himmler who "invented the gas chambers" (p203).

All in all, it would appear that Ms. Fenelon's ghost-writer Marcelle Routier may have used a dash too much of poetic license in writing Ms. Fenelon's memoirs. All that reported speech about gassings cannot possibly be accurately recalled after 35 years; even if such rumors were being bandied around.

Another survivor who relies almost totally on hearsay in the camps is Petro Mirchuk, a Ukrainian now living in Philadelphia. His book *In the German Mills of Death 1941-1945* is published by a "vanity" press; in other words the author paid to have it published. Although Mirchuk claims to have been a member of the Ukrainian underground, he is not highly regarded among Ukrainian exile groups in the United States. Many view him as an embarrassment, not least because he attempted to submit his book as "proof" of gassings, to claim the IHR's \$50,000 reward.

In fact the book proves absolutely nothing. There are long descriptions of his various imprisonments under different regimes, and chapters dealing with his work day at the Auschwitz assignments. But references to gassing are scant and superficial.

The author relates that he arrived at Auschwitz in July 1942. He was assigned a number, which was imprinted on his clothing; not tattooed. He managed to survive having his head shaved, and taking a shower, without mishap, unlike those 6 million (or as some say "11 million") others. He managed to survive encountering the dreaded Auschwitz orchestra, which played music in front of the kitchen as the prisoners marched past, not to the "gas chambers," but to work. Mirchuk recalls how they were often sent outside the camp to work on construction projects, and agriculture. Chapter 6 is devoted to a description of Birkenau (or "Auschwitz II") where Mirchuk admits he had never been. It was three miles away from his camp at Auschwitz I. However this does not prevent him providing a description of the gas chamber and the gassing operation:

They were taken by groups into a big room which looked exactly like a shower room, but when the room was filled with prisoners the doors were closed and the gas Cyclon B was released through holes in the floor and ceiling. In about ten minutes all who were in the room would be dead. A special kommando called the sonderkommando, consisting of about eight hundred strong young Jewish prisoners selected from the Jewish transports, transferred the corpses from the gas chambers to the crematoria. (pp60-61)

He goes on to describe the cremation of the corpses. Apparently there were four large crematoria always in operation, but as this was insufficient capacity, corpses had to be burned in the open. There would be a layer of corpses, then a layer of logs, then more corpses, until the piles were two storeys high (sic). The completed pyre was then doused in kerosene and set on fire. By the time the second pile was completed, the first would be burned out. Then the members of the sonderkommando would "clean up the few remaining bones and start a new pile." Naturally, the wicked Germans wanted to save on their gas bills, so children under 12 were thrown into the fires alive, in a kind of National Socialist suttee, and "after a few minutes of the extremely high heat, there would remain only an ash where there had been a child." Members of the sonderkommando teams were themselves gassed and replaced every three or four months, which will no doubt come as a surprise to Filip Muller, who claims to have spent "three years in the gas chambers" and lived to tell the tale.

Mirchuk's description is so outlandish that one wonders at even a vanity press having the chutzpah to print this garbage. There is just no way that bodies could be burned so rapidly, and with just "a few remaining bones" or "ash" afterward. Any mortician or pathologist will confirm that the cremation of a single body in a modern crematory oven takes three to four hours, and there are so many bones left over that they have to be ground down in a bone mill, before being put in an urn. Any readers with a fireplace or wood stove will know that beef bones are one of the most difficult objects to incinerate.

Naturally, Mirchuk tells us, the Germans were so fiendish that they commanded the sonderkommandos to write letters home describing how they worked on a "disinfection process" and that the letters were always post-dated after their own gassing.

All of Mirchuk's descriptions of extermination by gas, he admits are the hearsay of fellow internees who had visited Birkenau.

A different can of worms altogether is opened by Filip Müller with his *Eyewitness Auschwitz: Three Years in the Gas Chambers*. He claims to have worked on the sonderkommando teams himself. Despite the claim of Mirchuk, and many others, that the teams were gassed and replaced every few months, "by a sheer stroke of luck he survived" (pxi). In fact he lived to testify at the Auschwitz Trial in Frankfurt in 1964, and to have his testimony published as one chapter of *The Death Factory*, by O. Kraus and E. Kulka in 1966. His memoirs were also published in Czech in 1946.

In December 1979, Australian civil liberties attorney John Ben-

nett wrote to Müller in care of his London publisher and received a reply dated 24 January 1980 in fractured German. Bennett had inquired how it was that Müller managed to survive so long against the allegedly incredible odds. Müller's reply is reprinted here in full in English. The German original is available for inspection from John Bennett.

Mannheim
24 January 1980

Filip Müller
68 Mannheim 1
Ulmenweg 25
West Germany

Dear Mr. Bennett,

I have received your letter thru Routledge & Kegan of London. Your justified questions demonstrate that you are very familiar with the concentration camp literature which unfortunately does not always present correct testimonies. Many legends have been written about this tragic truth and a few falsehoods have crept into the writing of Dr. Nyiszli.

Now, my answers to your questions.

My time in the Sonderkommando (special unit) was divided into two phases: a) in Auschwitz I from May 1942, and b) in Auschwitz II-Birkenau from late Spring 1943 until 18 January 1945.

During the course of my stay at Auschwitz I there were never any selections (Selektionen). From May 1942 until December 1942, a group of about 200 men was simultaneously active in the Birkenau Sonderkommando. They were gassed in December 1942 in Auschwitz I. Afterwards, a new Sonderkommando was organized by the SS in about January 1943 in which 300 inmates had to work in Birkenau. From February 1944 until November 1944, four selections in all were carried out there. At the final selection, 30 inmates were chosen for Crematorium V. (Among them, the group of Dr. Nyiszli, myself and others.) At the same time, another 70 men were assigned to the so-called "Abbruchkommando" (demolition unit) which worked on dismantling the crematoria. The rest were sent on to Grossrosen. However, these men were killed at an unknown location. (On that subject, see pp 161-162 of my book.) The claim that periodic selections were supposed to have been made of the Sonderkommando does not correspond to the facts. For example, during the course of the entire year 1943 no selections were carried out. The strength (size) of the Sonderkommandos was dependent on the number of transports which arrived, and was not bound to any time period. The further fate of the Sonderkommandos can be read on pp 164, 166 and 167.

About 100 men from the Sonderkommandos survived the liberation. A few are living today in Israel (including, for example, the brothers Avrohom and Schlomo Dragon, Milten Bugi, Lemke and others). My friend Alter Feinzyberg, alias Jankowski, lives in Paris. He was in the crematorium in Auschwitz I after November 1942. And so forth. The many statements which allege that not a single inmate who was in a Sonderkommando remained alive are also only pure fiction.

The following factors were decisive as far as my own fate is concerned:

1. A strong will to live, with the goal of being an eyewitness to the crimes and not to capitulate in border-line situations.

2. To pass on information and documents to escaping inmates about the crimes and thus alert world attention. Altho this happened, the Allies unfortunately failed to draw the conclusions. See chapter V. (Alfred Wetzler, Walter Rosenberg-Vrba).

3. Thru the conspirative activities in preparation for a total revolt, flight to the partisans, and then to blow up the railway lines to Auschwitz and thereby bring the inferno to an end.

4. Fate.

This spiritual attitude which gave my life meaning there sometimes played the most important role at certain times. It strengthened my will and gave my life meaning. All these important moments are described in detail in the book.

I got to know Dr. Nyszli (sic) very well in early summer 1944. He had to work in the *Sonderkommando* with his colleagues, Prof. Gorog and others, as a pathologist for Dr. Mengele. He was an outstanding and optimistic man. In contrast, Prof. Gorog was a sensible person. He died in Mauthausen in 1945. I never saw Dr. Nyszli again after the war. He is supposed to have died in 1949-1950.

I am sure that my statements will give you an adequate overview on this subject. I remain, with friendly greetings,

s/ F. Müller

P.S. Since I don't know English, I am writing in German. Hopefully you will find someone who can translate this for you.

Whether or not historians find "fate," "will-power" and "the Allies" as being sufficient reasons for survival at the very heart of the "Mill or Death" is up to them. If they do, they might likely also be firm believers in the aviation abilities of domesticated ruminants.

Müller's book does not waste any time in getting down to the subject matter. Already by page 11 we are "into the crematorium" where the author was assigned to taking corpses out of the gassing room, stripping them of their clothes, and burning them in the crematoria next door. This will come as a surprise to all those Exterminationists who have been telling us all along that the victims were stark naked in the gas chamber, having been tricked into believing that they were taking a shower. The rest of the narrative continues in the same vein.

I noticed there were some small greenish-blue crystals lying on the concrete floor at the back of the room. They were scattered beneath an opening in the ceiling. A large fan was installed up there, its blades humming as they revolved. (p13)

It is rather curious that there is no such giant fan exhibited today at Auschwitz. Nor is there a large hole in the ceiling where it might have been.

Now all six ovens were working. (p14)

The powers that be had allocated twenty minutes for the cremation of three corpses. (p16)

With three corpses going into each oven at intervals of twenty minutes, it was possible to cremate more than fifty-four in one hour. (p17)

This will come as a surprise to pathologists and morticians, who, even with modern crematoria, find that it takes three to four hours to burn just one body!

By page 24 the author is delegated to a special team which is taking the bodies by truck to a pit in the countryside where they are buried. Page 33 takes him back to the gas chamber, where he witnesses 600 naked Jews being gassed. On page 38 he again witnesses a gassing operation. The Jews are again tricked into taking their clothes off and trooping into the gassing room (no mention of numbers this time).

When the last one had crossed the threshold, two SS men slammed shut the heavy iron-studded door which was fitted with a rubber seal, and bolted it. (p38)

Again, none of this description is borne out by the present-day set-up at Auschwitz. Müller also claims that the gas was tipped in through six holes in the ceiling, where two Germans with gas-masks had scrambled up onto the roof. Truck engines were started up to drown the sound of screams. Gassings were always carried out at night or at dawn.

Pages 44 and 45 are probably the most important in the entire book. In referring to the gas chamber of the crematorium, Müller advises that "we used to call it the mortuary." And:

The crematorium ovens were also used for the dead of other camp areas. Each evening the corpses of those who had died in the camp hospital arrived on a trolley.

These two brief excerpts are probably the key to the whole conundrum. The "gas chamber" was still what it "used to be"—a

mortuary. The crematoria were used to burn the remains of those who had died from disease at the hospital. Müller's contradictory and bizarre descriptions are taken purely and simply from his imagination; or possibly from a ghost-writer's imagination.

Undaunted, he continues in the same vein. According to the author, SS doctors often visited the crematorium to take bits of people away for experiments. They would feel the legs and thighs of the gasees while they were still alive, and then after they were dead they would cut bits off and drop the pieces into a bucket where the still warm flesh would jump around. (It sounds like Mr. Müller has been watching too many low-budget horror-movies; this part reads like an excerpt from *Ship of Death*.)

On the same page, Müller bumps into his father working on a new crematorium chimney. By the next page, Dad dies of typhus and Filip burns him in the crematorium: a true case of disappearing up one's own chimney. Such is the scale of things in this nightmare world we have come to know as Holocaust.

However, Dad's workmanship could not have been too thorough, for on the next page we find that the firebricks have started to work loose again. Operations at this (Auschwitz I) "death workshop" ground to a halt, and while bigger and better facilities were being constructed at Auschwitz II (Birkenau), temporary facilities had to be rigged up. Two "whitewashed farmhouses with thatched roofs" were used, although the actual mechanics of the operation are not described. All we are told is that the bodies of the gasees were buried nearby. However, during the hot summer of 1942 the bodies started to swell up and ooze out of the ground. Naturally, Müller was one of those lucky ones to be allocated to the delightful job of digging up the bodies and burning them. Talk about favoritism!

By page 58, Müller gets transferred to Birkenau where their 15 ovens—working non-stop naturally—could cremate more than 3000 corpses a day. Nearby was another crematorium with the same capacity, and 400 meters further on, the two smaller crematoria 4 and 5. Altogether, we are told, "it was now possible in the course of 24 hours to cremate up to 10,000 corpses."

The Birkenau gas chamber is described on page 60:

We were standing in a large oblong room measuring about 250 square meters. Its unusually low ceiling and walls were whitewashed. Down the length of the room concrete pillars supported the ceiling. However, not all the pillars served this purpose: for there were others too. The Zyklon B gas crystals were inserted through hollow pillars made of sheet metal. They were perforated at regular intervals and inside them a spiral ran from top to bottom in order to

ensure as even a distribution of the granular crystals as possible. Mounted on the ceiling was a large number of dummy showers made of metal. These were intended to delude the suspicious on entering the gas chamber into believing that they were in a shower room. A ventilating plant was installed in the wall; this was switched on immediately after each gassing to disperse the gas and thus expedite the removal of corpses.

Needless to say, none of these “perforated metal columns” are in evidence at Birkenau today. Nor is the “ventilating plant” in the wall.

The SS guards, of course, know no limits to their sadism and depravity. On page 80 they tie up a prisoner and push him into one of the ovens, where he is burnt alive. How it is possible to push someone into a horizontal oven is not explained. On page 87 one of the female gassees attempts to distract the guards with a striptease show. During the mayhem, Müller gets locked in the gas chamber with the gassees, but miraculously is let out before the others are gassed. On page 141, the chief gasser Moll gets sexually turned on—as does his dog—with the killing of another beautiful young gassee.

The author is transferred once again, this time to work on the pits for burning excess corpses. By page 136, the burning is in full operation, with Muller’s main job being to scoop up the run-off of human fat, and pour it over the pyre to keep the corpses well basted. It sounds like he is getting rather confused again; just a few pages previously he was telling us how the prisoners were all skin and bone.

The “ashes” (*sic*; no bones) were then dug out and carted away to be ground down into dust, and then buried in pits. Where these pits are located today—so that a forensic examination might take place—Muller doesn’t say.

Events then move rapidly to a close, as Muller is evacuated from Auschwitz and marched to Austria, where he is liberated by the Americans.

Many of the descriptions, names and events in Müller’s book have an uncanny familiar ring about them. Many seem to be direct plagiarism from earlier Holocaust testimony, overlain with a high-octane mixture of salacious sex, scatological grossness, sado-masochism, and *Twilight Zone* scenarios. No doubt one day David Wolper will want to make the book into a movie, à la Fania Fenelon, for such are the aggregate ingredients of cinematographical commercial success nowadays.

ORADOUR: VILLAGE OF THE DEAD, Philip Beck, Leo Cooper Ltd., 196
Shaftsbury Avenue, London WC2; 88pp, hardback, £ 5.25. ISBN:
0-85052-252-8.

On reading this concise little book, one is struck by the tremendous contrast between descriptions of alleged German atrocities against Jews, and descriptions of alleged German atrocities against non-Jews. Most of the former are written by fellow Jews, often themselves "survivors" of the Holocaust, and their imagery usually draws on the same bizarre argot which is common to almost all Holocaust primers. Notions of sexual arousal and abuse; scatological functions and dysfunctions; theatrical Nazis in white gloves, silk shirts, and shiny boots; are all such recurrent themes in the "Holocaust" pageant that they have come to be an essential part of the script.

In Britain and America there are very very few books written which deal with German treatment of non-Jews in the occupied territories. There are one or two which deal with the so-called "Malmédy Massacre" and with the killing of British escapees from German PoW camps, but by and large, the English-language literature on this area is rather meager.

This new book is only the second book in English to deal exclusively with the "Oradour Massacre" when 642 inhabitants of Oradour-sur-Glane were rounded up and murdered by a division of the Waffen-SS. The ruins of the village are today preserved as a monument to the atrocity, although without any of the commercialism of Auschwitz or Dachau. A new Oradour has been constructed a few miles away, even though the Germans offered to reconstruct the old (the offer was refused). The new village is a sterile and unimaginative place, with numbered streets.

The atrocity occurred on a sunny Saturday afternoon, 10 June 1944. In towns further away, there had been some Résistance activity, and consequent German reprisals. But in Oradour-sur-Glane everything was peaceful: one wouldn't even know that a war was going on. At 2.15pm a convoy of a dozen Waffen-SS trucks pulled up in the village, and the soldiers jumped out and surrounded the entire village. A few citizens sensed that something was going to happen, and made off for the fields. But most thought that the Waffen-SS arrival was a military manoeuvre.

The entire population was assembled in the village square. At about three o'clock the women and children were separated from the men. The Germans accused the menfolk of storing arms and ammunition in the village. The men were then taken away in

groups of between 30 and 70, and shoved into the six largest buildings in the village, including barns, garages, blacksmiths, etc. Of the 190 men thus incarcerated, only six got out alive. All the others were machine-gunned and then the buildings were set on fire.

The women and children were locked up in the church. Two German soldiers carried in a box of gas grenades and then ran out. The grenades exploded, and the smoke enveloped the entire church. During the ensuing mayhem, German soldiers burst in through the doors again and sprayed machine-gun fire into the crowds of people. When all appeared to be dead, they set fire to the church.

The entire village was then burned, until very little remained except the charred ruins which stand there today. The massacre was carried out by a detachment of the third company of the 1st Battalion of the No. 4 Panzergrenadier Regiment ("Der Führer") of the Das Reich Division of the Waffen-SS. Most of the detachment which sacked Oradour were themselves Frenchmen, from Alsace and Lorraine. When Rommel was told of the Oradour massacre he said that the Division should be punished, and offered to preside over a court-martial.

Why was Oradour sacked? The author provides a list of ten different possibilities, including the most well-known theory: that it was the wrong Oradour. The author feels that the massacre was a reprisal for the kidnapping and murder by the *Résistance* of the Major's friend Kampf. If there was going to be a court-martial of the German officers, it was precluded by events. Many of the officers were killed in the closing stages of the war.

The men were eventually brought to trial at Bordeaux in 1953, 8½ years after the massacre. Of the 21 accused, 14 were Alsatians (Frenchmen). Most were found guilty, with several death sentences. Meanwhile, the French government repealed the law on collective guilt, and declared an amnesty for war criminals. The Alsatians and the Germans were soon sent home as free men.

As Revisionists, we should welcome books like Philip Beck's detailed and objective appraisal. Our WWII Revisionism is not to rehabilitate National Socialism, but to rehabilitate truth. And the simple truth is that in wartime, atrocities are committed on all sides; the winning side and the losing side. There can be no doubt that the massacre at Oradour did take place, just like the Allied massacres at Dachau. The reason why so few people know about the Oradour massacre is not just because it is a political hot potato for the French (with Frenchmen being found guilty of massacring Frenchmen), but also because the atrocities against non-Jews have

become almost totally obliterated by the shadow of the largely fictitious atrocities against the Jews. It is only by clearing away the fictitious atrocities that we can properly appreciate and appraise the real atrocities.

LB

HITLER VS. ROOSEVELT, *The Undeclared Naval War*, Thomas A. Bailey and Paul B. Ryan, The Free Press (a division of Macmillan Publishing Co.), 303pp, Hardbound, \$12.95. ISBN: 02-901270-8.

Two apparently major reviews are found on the back jacket of this 1979 book; one by Edward L. Beach of *Run Silent, Run Deep* fame, the other by Frank Freidel, Professor of American History at Harvard. And as reviewed there, one would get the distinct impression he was soon to read all about how FDR "very nearly succeeded in keeping us out" (of the war) and how "the analysis of Roosevelt's role is particularly instructive and should help destroy lingering stereotypes that he was engaging in subterfuge to get the nation into a full-scale war."

Curiously conversely, however, in the preface, the authors make a note concerning themselves which reads in part,

The older author, an academic historian, viewed the scene at the time from the ivory tower detachment of Stanford University. He recalls reacting with anger to what appeared to be Roosevelt's determined efforts to drag the nation into an all out shooting war.

Of course, this is the same Stanford University which houses the formidable Hoover Institute on War and Peace of which Professor Antony C. Sutton was an eminent member in good standing until the approaching third volume of his massive *Western Technology and Soviet Economic Development*. Evidently, Sutton's illuminating research findings about the making of an enemy were causing some discomfort in the Establishment echelons. And, not altogether surprising as we'll see, we find the authors regularly drawing from newspaper journalist and amateur historian, William L. Shirer.

Your reviewer experienced a see-saw polemic throughout the work. On the one hand, FDR is a patriarchal conniver and manipulator, an oft-times shady dealer and big landlord, while, on the otherhand, a freeworld saviour as

His major strategy, despite much deviousness in tactics, was to defend America by helping the British (and the Russians) survive Hitler's overwhelming assault . . . (preface)

And just what of Hitler? Well, the authors struggle to hold it back, but they just have to let it out. So we find such academically moot appellations as "practitioner of the big lie" (p47), "Hitler and his fellow gangsters" (p73), "the Hitlerian menace," the "notorious liar telling unpalatable truths," "madman," and so forth appearing throughout.

We expected to be treated to a fairly detailed analysis of FDR's undeclared war—with the U-boats and cruisers and all in international waters, and of the secret deals with Churchill, lendlease, the non-intervention pact manipulations, etc.—and so we are. The whole mid-section of the book—in the reviewer's opinion—does a fair and accurate job of narratively recounting the many playful and blunderous instances of Allied/Axis cat and mouse, spreading the evident responsibility with a discerning balance of historical justice.

But wait, what we read here in the several opening and closing chapters is another historical escapade altogether, a telltale liberal sprinkling of that all-to-familiar "court historian" Pharisaism that manages to excuse, even applaud virtually every FDR move while condemning most anything that looks at all like non-interventionism. This is typically evidenced where the authors take a benighted look at the days just prior to the Japanese attack—"The isolationist pack was in full cry . . ." (p236). Hopefully, early on, the reader will discover that *Hitler Vs. Roosevelt* is a seductive attempt at an outright apology for our great (day of infamy) thirty-second chief executive.

Where the authors concede to the stranglingly impossible Versailles settlement and even allow Germany a little breathing room in its attempt to shake off the bonds of a captive nation status, Hitler gets billed once again as the principal warmonger who, if not stopped, will get the entire planet in his terrible grip. The Axis nations are alone responsible for the ravages of war. But FDR, like an endearing big brother who chats with his electorate by the fireside and inestimably values his "public opinion," is very careful not to overtly break any of his promises to the people. And Charles A. Beard, an obviously important person who wholeheartedly disagrees with this estimation, is branded as one "of the more extreme postwar Revisionists" (p235).

When we really get down to the woof and warp, we find the authors almost desperately clinging to the old superficially deduced agreement that even though FDR and his cronies admittedly needed that Japanese first strike, well they just had no idea that it would be the pearl of the Pacific. And further, that "The presenta-

tion of the final Japanese diplomatic response came only a few moments after (ital. ed.). Secretary Hull learned of the attack on Hawaii"—as if this were some sound justification for Kimmler and Stout having been handcuffed beforehand, or their aircraft carriers unexplainedly dispersed, or the fateful dispatch being sent by the equivalent of commercial carrier pigeon. Or, as if that account were even remotely true.

The authors make no mention of the many documented Japanese peace overtures before Pearl Harbor. Nor will they present the evidence that would inform the reader of the ultimatums delivered by FDR to the Japanese (see "The Court Historians vs. Revisionism," in *The Barnes Trilogy*, IHR, \$4.00), or treat in any amount of necessary detail the actual dramas occurring while FDR and his stateside commanders were biting their nails awaiting the attack. And conspicuously absent, of course, is the fact of their having known the approximate when and where some 15 hours beforehand.

Your reviewer was sorely tempted here to cite the exhaustive Barnes, Martin, Theobald, Flynn and Dall—accounts which Messrs. Bailey and Ryan have conveniently failed to look at in depth or even acknowledge. Or the almost countless, detailed expositorys that document a frightening insight into Roosevelt, the man and politician, as he saw to the systematic monetary and commercial rape of his nation, barely escaping from the impending collapse with the promise of global war and a world government to see to things afterwards. But you already know all that.

But as far as *Hitler vs. Roosevelt* is concerned, it's a mundane, convenient little history of mostly minor events. And while we might be just a little pleased at its sporadic acquiescence though antipathetic toward its intention to be an answer to Revisionism, we are at a total loss as to where to assign it its proper place except to that well-populated, yet vacuous expanse of middle-of-the-road literature appropriately referred to as the historical twilight zone.

TJM

A PLACE APART, Dervla Murphy, Devin-Adair Company, 290pp, hardback, \$15.00. ISBN: 0-8159-6516-8.

The "place apart" to which Ms. Murphy refers is that much maligned and misunderstood part of the world, Northern Ireland.

After many trips cycling in and to India, Nepal, Pakistan and Ethiopia, the Irish authoress suddenly realized that she had not yet ventured to the "darkest" part of her own island.

Her book is not a study of guerrilla warfare, nor theology, nor politics. It is simply an honest portrayal of emotions—her own and other people's—which becomes in effect, a revision of her own—and hopefully the reader's—preconceived attitudes toward that unfortunate place. Many people, including a large number of the southern Irish, regard the Northern Irish as sub-human troglodites, and Northern Ireland as "a squalid little briar patch."

In this 1976/77 travelog, Ms. Murphy describes her bicycle trip from County Waterford in south-eastern Ireland, up through the bogs and plains of the central basin, and across the border into the British province of Northern Ireland. She describes her gradual awakening to the true causes of civil unrest, through her encounters with citizens from all corners of the political and social maelstrom which is Northern Ireland.

She meets with extremists and with housewives; with religious leaders and with politicians. She finds her southern accent and ancestry of Irish rebellion no bar to access to the Loyalist community. And her liberalism and fairmindedness rarely prevent her from engaging in honest dialog with Provisional IRA fanatics.

Throughout the book Ms. Murphy comes across as a humanitarian and sincere truth-seeker. She can sympathize with the aspirations and fears of almost everyone she meets; she feels for the people; Loyalist and Republican alike. Her book describes her own personal odyssey from a position of scorn for the place, to one of understanding. In so doing, she also enlightens the reader and expands his or her understanding too. She also provides some historical data, which sketches in the "story-so-far." And her childhood recollections provide an intimate and personal background to her own analyses.

Dervla Murphy does not provide any answers to the Northern Ireland "problem" (although she does appear to have a predilection for the interesting and innovative idea of a secular, independent Northern Ireland). As a prominent English politician once said; once you think you've solved the Irish question they go and change the question!

Hopefully, this fine and honest book will go some way at least toward that evasive goal.

THE CRUELEST NIGHT, Christopher Dobson, John Miller & Ronald Payne; Little Brown, Boston, 224pp, hardback, available from IHR at \$11.00. ISBN: 0-316-18920-0.

In the March 1980 issue of *Encounter*, a "neo-conservative" journal edited by "ex-Trotskyists" (see *Nuremberg & Other War Crimes Trials*, IHR No. 306, pp10-11) an Australian academic lambastes John Bennett, the leading Revisionist in the Antipodes. Frank Knopfelmacher—in between slanderous slurs—mentions en passant that the "Holocaust" should not be questioned just as the sinking of the *Titanic* should not be questioned; for these constitute "indubitable historical fact."

It is rather ironic that Mr. K. should pick on the *Titanic* as his pet Indubitable Historical Fact, for the above captioned book shows that that sinking was far from being the worst naval tragedy of all time, as many believers in Indubitable Historical Facts would maintain.

These three British journalists have stumbled across an atrocity which only those addicts of the *Guinness Book of World Records* have heard of: the torpedoing and sinking of the *Wilhelm Gustloff* German refugee ship by the Soviets, in the Baltic in 1945. At least 7,000 refugees lost their lives; nearly five times the number who died on the more glamorous *Titanic*.

The refugees were fleeing from the advancing hordes of the Red Army, which was already into East Prussia. In October 1944 the Soviets had taken the East Prussian town of Nemmersdorf, and had gone on a wild spree of rape, murder and plunder. Five days later, the Germans had managed to regroup their decimated forces, and retook the town after bitter street to street fighting.

Five days after the Russians occupied Nemmersdorf, General Friedrich Hossbach and his battered Fourth Army threw them out again. When his troops arrived in the village, hardly a single inhabitant remained alive. Women had been nailed to barn doors and farm carts, tanks had crushed those who had tried to flee, children had been shot. (p16)

It was with such horrific butchery fresh in their minds that almost the entire population of East Prussia fled to the nearest path of escape: the sea-port of Gdynia. They swarmed to the dockside to attempt to get on board the few ships which were available. Eventually, 8,000 people set sail on board the *Gustloff*, a pleasure cruise ship designed for 2,000. The next night, 31 January 1945, the ship was torpedoed by the Soviet submarine S13.

In the freezing water, only a handful of the survivors of the assault managed to stay alive. There were too few lifeboats, and

swimmers had to be shot to stop them trying to climb aboard already overcrowded rafts. Rescue ships that came on the scene could not stop, for fear that they too would be torpedoed. A total of only 964 survivors were picked up out of the sea; but many of these later died of cold.

On 9 February 1945 the Soviets struck again, and sank the General Steuben. Of the 4,000 on board, only 300 survived. On 16 April 1945, the same fate befell the Goya. Of an estimated 7,000 people on board, only 183 were rescued.

In total, almost 18,000 Germans—mostly women, children, and wounded men—lost their lives in the space of just a few months. Who today even knows about this atrocity?

This new book is professionally written by three *Daily Telegraph* (London) journalists. The journalistic style makes it easy to read, and its factual basis in records and survivor testimony make it a valuable historical aid. It is fortunate that the authors do not include the usual codicils about the "Holocaust" or limp excuses for the barbarous Soviet behavior. However there are one or two gratuitous references to Nazi brutality particularly in regard to the career of Gauleiter Erich Koch, whom the authors claim to have discovered still alive, albeit imprisoned, in Warsaw.

LB

MEMOIRS OF AN ANTI-ZIONIST JEW, Rabbi Elmer Berger, Institute for Palestine Studies, 160pp, paperback, \$5.00 from IHR. ISBN: 0-911038-87-6.

THE DECADENCE OF JUDAISM IN OUR TIME, Moshe Menuhin, Institute for Palestine Studies, 590pp, hardback, \$13.00 from IHR. ISBN: 0-911038-88-4.

It is a sad commentary on the extent of control the media moguls have over us that very few people can even conceptualize the notion of an anti-Zionist Jew. Yet these two authors have been pumping away for these past 30 years, trying to enlighten not just their fellow Jews, but also the world at large, that Judaism does not equal Zionism. There have been very few like them. There was of course William Zuckerman's *Jewish Newsletter* which did so much to expose corruption in Jewish and Zionist life, such as the kosher food tax racket, where ordinary consumers pay a levy on their groceries to keep unscrupulous rabbis and Zionists in pocket. Today we have the dedicated and persevering Alfred M. Lilienthal, with his *magnum opus* *The Zionist Connection* (\$21 from IHR), a

book which every American must read. And there is also the religious opposition to Zionism among orthodox Chassidic Jews, based mostly in New York, who regard Israel as a blasphemy.

But these two authors have undoubtedly kept the torch burning, when many other anti-Zionist Jews preferred to keep mum, lest they suffer the economic and social consequences.

Berger has been anti-Zionist all his life, and prior to the establishment of the Israel entity, he regarded Zionism as an anomaly. During WWII he quickly realized how the Zionists in the United States were using the phenomenon of Nazism in Europe as a ploy to insist on the establishment of an Israel. And, when the Israel colony was finally established, he soon saw what a totalitarian regime it was, totally contrary to the philosophy of both Reform Judaism, and of American democracy. As a rabbi, he feared for the integrity of his religion, debased as it was by being artificially wedded to a brutal and authoritarian nationalist regime.

His book describes his adventures and campaigns from his first activities in 1942 through to the present day. His memoirs are an inspiring tale of tenacity and determination. He had to cope with "supporters" who turned traitor; with economic blackmail from Zionist moneybags; with political subversion from the government; and with clumsiness from Arab friends. His campaigns took him on tours of the Middle East also, and he met with dignitaries, and spoke at political meetings.

In the end, however, the inevitable happened. Instead of meeting Berger head-on in a public debate, the Zionists preferred to subvert his organization from within. They infiltrated their own people to the top, and pulled his chairmanship of the American Council for Judaism out from under him. Berger tried to start up a new organization entitled American Jewish Alternatives to Zionism, but the attempt fizzled out. Berger was still too much a gentleman to make any real headway. He was even naive enough to offer a forum to Zionists who were critical of Israel. It was really inevitable that he should fail.

A different animal altogether is the firebrand of Los Gatos, California, Moshe Menuhin, the 87 year old father of Yehudi Menuhin the Zionist and violinist. Menuhin senior was born in Russia and raised in Palestine, but emigrated to the United States in 1913. During the 1920s he gradually realized his own disenchantment with political Zionism, and its discrediting and degenerating effect on Judaism. As a religious Jew, he was conscientiously concerned about the fate of the Palestinians, whose country the Zionists intended to rob, and in so doing, blaspheming the name

of Judaism.

This book was first published in 1965 by a New York "vanity" publisher, but it became so popular that the company refused to keep it in print. Whether this was for political reasons, or because they have a commercial vested interest in ensuring that all authors subsidize their own books, is debatable. This edition is a second impression, updated by the author, and published by the Institute for Palestine Studies, which has offices in Washington DC and Beirut, Lebanon.

The book is a *melange* of Zionist and Jewish history, starting with Biblical times. The first part deals with the historic relationship between Jews and Arabs, and their co-existence in the Middle East. He describes the chicanery of the British government in promising Palestine to the Arabs, in return for their insurrection against the Turks, and to the Jews, in return for economic co-operation. He provides pen-portraits of many of the characters—Zionists, Arabs, and westerners—who were involved in this *danse macabre*.

Part Two deals with the modern-day, and describes the intimate interface between the Israeli government, and the Jewish establishment in the United States. He gives some examples of the inherent corruption of the Israeli leaders, and their political gymnastics.

Part Three is a 1969 postscript to the book, and in it he describes reactions to the first edition, and comments on events which have happened on the Zionist scene in the meantime. He gives his version of the takeover of the American Council for Judaism, and the ousting of Elmer Berger.

Menuhin's book is intensely personal, and full of much emotion and vitriolic condemnation of his fellow Jews. However, there is also much factual information in the book, although a lot of it is of a secondary nature. Still, there are so few anti-Zionist books in existence that even a compendium of secondary information is a valuable asset, so long as it is thoroughly indexed and referenced (which this is). Through his personal and literary enthusiasm, Menuhin has inspired many others to join the crusade, not least the distinguished (Gentile) economist Norman F. Dacey who has many kind words to say about Menuhin's book in his—as yet unpublished—manuscript *The Golden Calf*.

ABOUT THE CONTRIBUTORS

Harry Elmer Barnes (1889-1968) is generally regarded as the founding father of Historical Revisionism. The first-ever Revisionist Convention in 1979 was dedicated to his memory. He authored scores of books and hundreds of articles, which take up **forty-seven** pages of listings in his biography. The best introduction to his writings is *The Barnes Trilogy* (IHR, 1979, \$4). In the last issue we incorrectly attributed a reprinted article to *The Freethinker* of San Diego, an atheist magazine. In fact the article originally appeared in a libertarian magazine of the same name published by students at California State University, Northridge. The article in this current issue is reprinted from *Rampart Journal*, Summer 1967.

Louis FitzGibbon is the author of the finest book on the Soviet murder of 15,000 Polish officers in 1940—Katyn (recently re-published by the IHR). He was chairman of the Katyn Memorial Committee in London, which brought about the erection of the Katyn Memorial. Mr. FitzGibbon also designed the monument. He is fluent in the Polish language and is very highly regarded amongst Polish expatriate communities on both sides of the Atlantic. He is currently an executive with a commercial company in London. He is the half-brother of the Exterminationist writer Constantine FitzGibbon, who translated the Rudolf Hoss “autobiography.”

Mark Weber was raised in Oregon where he attended Jesuit High School. Before starting college he lived and worked in Bonn, Germany, and Kumasi, Ghana. Returning to the United States, he studied at University of Illinois, Chicago, then back to Europe for two semesters at University of Munich, Germany. He frequently did research at the Institute for Contemporary History; the IHR’s “mirror image” on the Exterminationist side. In 1976, he graduated with high honors from Portland State University, with a BA in history. Receiving laudatory recommendations from a number of professors, he was offered several scholarships for post-graduate study. He chose a full fellowship from Indiana University, and studied and taught there for three semesters. He received his master’s degree in central European history in December 1978. He now lives in the Washington, DC area, and works as a freelance German translator, and National Archives researcher.

Charles Lutton teaches history at The Summit College, in Colorado. He is a member of the American Committee on the History of the Second World War.

Ditlieb Felderer is one of four refugee children who were all born in different European countries. He himself was born in Innsbruck, Austria, in 1942. The family eventually found refuge in Sweden, where Mr. Felderer now lives with his Filipino wife. In 1959, Mr. Felderer became converted to the Jehovah's Witnesses faith, and went on extensive evangelizing tours of North America. He first became interested in the "Holocaust" when researching an article on the treatment of the Jehovah's Witnesses during the war. After comparing the Exterminationist and Revisionist views, he was at once converted to the latter. He now runs his own magazine and publishing house *Bible Researcher*, and organizes Revisionist tours of Poland every summer.

The Journal of Historical Review

— THIS ISSUE —

Letters to the
Editor

Holocaust Psychohistory

The Faurisson Affair

Vinnytsia

Justice for Palestine:
A Libertarian View

Early British Nationalism
and Socialism

Auschwitz Notebook

ALSO

Book Reviews

Revisionist Announcements

Volume One, Number Four

Winter 1980

CONTENTS

A Note from the Editor	292
<i>Lewis Brandon</i>	
Letters to the Editor	297
The Holocaust, and the Myth of the Past as History	309
<i>Dr. Howard F. Stein</i>	
The Faurisson Affair	323
<i>Dr. Arthur R. Butz</i>	
Vinnytsia — The Katyn of Ukraine	335
<i>M. Seleshko</i>	
Palestine: Liberty and Justice	349
<i>Samuel Edward Konkin III</i>	
Nationalism, Racism and Early British Socialism	355
<i>Richard Lawson</i>	
Auschwitz Notebook	365
<i>Ditlieb Felderer</i>	
Book Reviews	371
About the Contributors	381

A Note From the Editor

This issue, we are extremely pleased to welcome onto our Editorial Advisory Committee three very distinguished academics. Thomas Henry Irwin is a graduate of Western Kentucky University, and has taught at Ohio State University. He is now pursuing a law degree at University of Kentucky. Richard Verrall is a History graduate from University of London, and now edits the *New Nation* quarterly magazine (73 Great Eastern Street, London EC1) which has a special Revisionist feature each issue. Dr. Wilhelm Stäglich served his country at an anti-aircraft installation near Oswieçim (Auschwitz) in German-occupied Poland. After the war, he became a federal judge at Hamburg. However, due to his outspoken skepticism of the "Holocaust" notion -- in particular regarding Auschwitz -- he was retired early. He later had his pension reduced as a further inducement to remain silent. His recently published book *Der Auschwitz Mythos* (*The Auschwitz Myth*) has been confiscated by the West German authorities; stock, artwork and printing plates.

Our 1980 Revisionist Convention was held at Pomona College, Claremont, California, and was an even greater success than our first venture in 1979. 110 people attended, and heard speakers from all around the world debunk many Indisputable Historical Truths. A full report appeared in *The Spotlight* and the *National Educator*. The highlight of the Convention was the announcement of the results of the \$50,000 reward for proof of the Holocaust. There had not been a single claimant, so henceforth the reward would be divided into two. We will award \$25,000 to anyone who can prove the *The Diary of Anne Frank* is authentic, and \$25,000 to anyone who can prove -- by forensic means preferably -- that the Germans turned Jews into bars of soap. Claim forms are available from this office, though it is unfortunate that Otto Frank died before we could send him one. The papers which were presented at the 1980 Convention will be appearing in the next two issues of *THE JOURNAL OF HISTORICAL REVIEW*. The 1981 Convention is provisionally scheduled for 20-23 November.

I am sorry to announce that the planned European Revisionist Tour for next summer has had to be indefinitely postponed, due to insufficient bookings. I would advise all those anxious to visit Poland to contact: Ditleb Felderer, Marknadsvagen 289, S-183 34 Täby, Sweden. Mr. Felderer organizes minibus tours every summer where the itinerary is more flexible.

I note from my September issue of *Response*, the publication of the Los Angeles based Simon Wiesenthal Center for Holocaust Studies, that staff changes are under way. Efraim Zuroff, the Director, is to return to Israel where he will work for the U.S. Government's War Crimes Investigation office. However, it is unlikely that he will be investigating such Holocaust luminaries as Simon Wiesenthal, who was a collaborator with the Nazis, according to the Austrian (Jewish) Chancellor Bruno Kreisky. His place is to be taken in Los Angeles by Alex Grobman, who has been studying at the Yad Vashem Center and the Hebrew University in Israel. With such heavy traffic back and forth between Israel and southern California, one wonders how long it will be before the airlines start a shuttle service! Local readers will of course recall the run-in I had on the air with Mr. Zuroff on a radio program earlier this year. Zuroff was also the most strident Zionist to call for the dismissal of Dr. Reinhard Buchner from the faculty of California State University, for the "crime" of disagreeing with the Zionist analysis of WW II history. In the latest issue of *Response*, Zuroff describes our JOURNAL as "slick-looking" and containing articles by "academicians." (Could he be mixing up "academics" with the Soviet jargon?)

I note from a feature in the *Wall Street Journal* of 31 July 1980 that the LA center is financed entirely by the Belzberg brothers of Vancouver, Canada. Starting with a used furniture store in Calgary, the three brothers -- Samuel, William and Hyman -- now have holdings throughout North America valued at \$500 million (personal) and \$3 billion (corporate). The article reports: "The family fortune is one of the best kept secrets in Canada."

Naturally, the Belzbergs like to keep control of their stockholdings, and the Wiesenthal Center is no exception. Samuel is Chairman of the Board of Trustees; William is also on the

Board; and a Leslie (son?) is on the full-time staff of eleven -- just to make sure that things are run in the family style ("shy but shrewd" according to the business paper). The three brothers and their wives are also "Wiesenthal Fellows," along with other such upright pillars of society as Frank Sinatra. The Belzbergs also have enough cash left over from this philanthropy to finance the Dystonia Medical Foundation, also in Los Angeles. Dystonia is a rare neurological disease which afflicts only Jews. (Samuel Belzberg's eldest daughter is a victim.)

Los Angeles is of course fortunate in having not one but two Holocaust Museums, within a mile or two of each other. One is in the aforementioned Wiesenthal Center, and the other is on the sixth floor of the Anti-Defamation League building. Could it perhaps be that there is some rivalry in the Exterminationist camp, which prevents presenting a broad front?

The ADL -- an illegal organization because it represents Israel and yet is not registered as a foreign agent *à la* Billy Carter -- has been up to its usual tactics in policing American thought. They too wrote to California State University to demand action against our Dr. Buchner, but they were not so clumsy as Zuroff in demanding Buchner's dismissal. They merely wanted him "censured." The university refused to do any such thing.

However, The ADL were more successful with smaller fry. They were able to pressure the San Diego Opera Association into dropping its proposed visit to Oberammergau, despite the opera buffs' original kiting of the Passion Play as "one of the most internationally celebrated events in the world." After "representations" from the ADL, the President of the Association suddenly announced that he had not been "aware of the anti-Semitic content of the play," and that the stopover would be cancelled. One wonders how a man can get to be President of an opera association without knowing the content of the various productions! I wonder if any Italian groups have been upset because the play depicts the Romans as being responsible for the Crucifixion also?

Another edict from the ADL to the federal government was

immediately put into effect to stop U.S. army bases in West Germany from organizing visits to the play. One wonders how long it will be before the ADL insists that the New Testament is revised, on account of its content. The Passion Play is based on the Christian gospels.

The ADLers were also involved in demanding that the Organization of American Historians apologize for renting us their mailing-list, which they meekly did in their July *Newsletter*. At the Fall meeting of the OAH Executive, the secretary Prof. Richard S. Kirkendall reported that he was already feverishly at work with a rebuttal of *THE JOURNAL OF HISTORICAL REVIEW*, Volume One, Number One, and he would present his critique to the Board and in the *Newsletter*. Kirkendall's appraisal would be developed "by qualified historians, focus on the credentials of the contributors, and the use of evidence." One can only speculate as to the background of the "qualified historians" on Kirkendall's team. We can be sure of one thing at least: the historians will have been "qualified" by the ADL before pen is put to paper.

Readers may like to know that a critique of the first issue of *THE JOURNAL OF HISTORICAL REVIEW*, has already appeared in *The Jewish News of New Jersey*, dated 4 September 1980. The author is Rabbi Wallace Greene, who holds a Ph.D. in Jewish History from Yeshiva University, New York. The "rejoinder" goes on for six pages.

It is not thought likely that the ADL will be joining in on our postcard campaign for freedom of speech in West Germany. We were so impressed with the ADL/Wiesenthal Center postcard campaign to have the German Statute of Limitations extended that we decided to publish our own postcards. They are addressed to Chancellor Schmidt and politely but firmly request that West Germany stop seizing Revisionist books in that country, otherwise the Chancellor would be "called to the bar of world opinion to account for this" suppression of free speech. Samples are available free from this office; further supplies cost \$10 per 100 cards. The ADL is much too busy presenting its hilarious "Freedom of Press Award" to the porn king Hugh Hefner. (The award was fol-

Letters to the Editor

11 September 1980

Dear Mr. Brandon,

As a reader of five to twenty-five books a year (almost none of which are to be found in public libraries), historical Revisionism is the brightest star on my horizon!

It is indeed sickening to see what comes out of our so-called "educational" system, and downright revolting to discover the reasons for such decay.

Of the six indignant letters to the editor printed in the Fall, 1980 *Journal*, four are typical of the reaction one can expect from brain-washed nincompoops. The other two aren't any more enlightening, but I will comment as follows:

David Gold, you mention "expertise." The Holocaust myth was not the product of expertise, but depended upon the ignorance and apathy of the people who fell for it. Any five-year-old can see through the asinine drivel known as "The Gerstein Statement." And those fake photographs? Too crude to believe! Not to mention the "confessions." Mr. Gold, you should know that the spirit of Henry Ford, Sr. lives on!

Mr. Lapidès, I hope you do let your poor, unfortunate students see *The Journal of Historical Review*! Perhaps that will provide the spark which will inspire them to search for the truth, which they will get precious little of at the University of Bridgeport or any other for that matter.

Mr. Brandon, you and the IHR are doing a wonderful job!

Sincerely,

Mason Armstrong
Clements, MD 20624

12 September 1980

Dear Mr. Brandon:

Several comments are in order regarding the Fall 1980 issue of THE JOURNAL OF HISTORICAL REVIEW.

1. The sample letters published from various academics are tragic examples of the four decades of historical blackout and "smotherout" to which we have been subjected. Obviously Revisionists have a long way to go before this thick fog of ignorance is penetrated. Your reprinting of Harry Elmer Barnes' "The Public Stake in Revisionism" is a welcome effort in setting forth the Revisionist approach as bona fide and historically valid and not as simply an exercise in pro-Nazi or anti-Semitic propaganda.

2. As you state in your review of *Oradour* by Philip Beck "Our WWII Revisionism is not to rehabilitate National Socialism, but to rehabilitate truth. And the simple truth is that in wartime, atrocities are committed on all sides; the winning side and the losing side."

3. The attempts to link Revisionism and anti-Semitism are deplorable. Obviously such historians and publicists as Harry Elmer Barnes, James J. Martin, Murray N. Rothbard, Frank Chodorov, Clyde R. Miller to list just a few representative names are not anti-Semitic or pro-Nazi.

4. The truth is tragic enough without any further embellishments. Jews perished in the typhus epidemics, families were separated, executions took place. There was a "holocaust." The question is, "What was the nature of the holocaust?" Not a day goes by without the announcement of a new publication, both fiction and non-fiction on the holocaust, in a sickening commercialization of a tragedy of history. Little effort is made to search for the real causes of war and how to prevent holocausts of the future, which lie in the radical alteration of the world economic system.

Sincerely,

Bezalel Chaim
The Revisionist Press
GPO Box 2009
Brooklyn, NY 11202

13 September 1980

Dear Sir:

As an erstwhile member of U.S. army intelligence of Majority ethnic descent, I applaud the efforts of the courageous authors who have contributed to *The Journal of Historical Review*. Most members of the Dispossessed Majority, as it has aptly been called, have all too long been content to let the propaganda myths of World War II go unchallenged; myths unscrupulously promulgated for purposes of political expediency with no regard for the real welfare of the Republic. The results of World War II continue to be very much with us in various forms and as burdens on the American taxpayers. The continued Communist domination of eastern Europe and the hostility of the Islamic nations toward us as a result of our unwavering support of the Zionist state in Palestine are examples of the terrible moral and economic burdens which Americans must bear as a result of what the myths helped to bring about. Late though the hour might be, it is still appropriate to reexamine the myths that caused and continue to cause us so much grief.

Sincerley yours,

Charles E. Weber, Ph.D.
Faculty of Letters
The University of Tulsa
Tulsa, Oklahoma 74104

30 September 1980

Dear Mr. Brandon:

Thank you for a most interesting publication, *THE JOURNAL OF HISTORICAL REVIEW*. The machinations of the international money manipulators and the role they play in history certainly needs to be exposed. My only disagreement with you is that you seem to feel these manipulators are solely Jewish, whereas I believe they belong to various groups.

Please spend more time exposing the fact that all governments are plutocracies and less time with prisoner-of-war camps. This may be of interest to a specialized group, but historical revision is

too broad a subject to be narrowed in this fashion. If all money manipulators are not Jewish, then removing sympathy from the Jews by debunking the WWII genocide myth will not effectively oppose money manipulation. Please have more articles on economics, showing how these manipulations work.

Again, thank you for a very interesting publication.

Joe Baumhaft,
Oklahoma State University

17 July 1980

Dear Mr. Brandon,

Thank you for yours of 7 July, which I found fascinating, not least because of your references to heretic-burning at Salzburg, Lewes, and in Spain, and the mobs who persecuted Copernicus, Darwin, Galileo, da Vinci, and poor old Columbus.

I should have thought that you, above all others, would have realized by now that these myths are the result of a massive historical confidence trick designed to discredit true defenders of high civilization. The fires of the Inquisition were, in fact, folk festivals mainly given over the marshmallow-roasting. Some heretics, it is true, were injured during these revels, but only because they shared with moths a fatal fascination for light. As for Copernicus, Galileo, and da Vinci, they were all implicated in a massive chain-letter swindle, considering which they got off fairly lightly. Columbus was actually a double agent for the Aztecs, and was the real origin of the raffish phrase 'Montezuma's revenge.' And Darwin was really a simian in disguise; his theory on the origins of species was thus merely an extended exercise in social climbing. Polite Englishmen of his day saw through this, but typically they did not mob him; rather he was excluded from the best clubs.

I have done much research on these and other evidences of the ages-old liberal-rationalist plot to discredit such exemplars of true humanity as Torquemada and Judge Jeffreys, but I can't find anyone in the anti-intellectual liberal establishment to publish them. Perhaps you could point me in the way of finding some funds to

subsidize publication of these essential findings?

Actually, I'm a product of the American educational system, so you had better add it to your list of fallen angels.

Yours sincerely,

Robert M. Bliss
University of Lancaster
England

October 1980

Dear Lewis:

A magazine which may be of interest to those who read German is *Deutschland in Geschichte und Gegenwart* (Germany Past and Present). Now in its 27th year, the attractive journal is published quarterly by the Grabert Verlag of Tübingen, the publisher of important works such as *Der Erzwungene Krieg* by David Hoggan, *Der Auschwitz Mythos* by Wilhelm Stäglich, as well as the German editions of Yockey's *Imperium* and Rassinier's *The Drama of the European Jews*. The recent issues I have were sent to me by Dr. Stäglich, a regular contributor who was forced into early retirement for writing several articles questioning the "holocaust" legend.

Wilfried von Oven, once personal press consultant to Dr. Goebbels and author of the gripping memoir *Finale Furioso*, serves as editor in chief of the (self-described) "journal for politics and cultural -- and intellectual -- history."

Each issue runs 32 to 40 pages and contains seven or eight major articles as well as several book reviews and a page of short news items. The format is similar to that of *Instauration*. Subscriptions from the United States cost DM 21 (about \$12.50) per year and may be ordered from: Grabert Verlag, Postfach 1629, D-7400 Tübingen 1, West Germany.

Among other well-written articles, the latest issue contains a critical piece by Wilhelm Stäglich about the widely publicized Auschwitz aerial photos, and a review of a "Cholly Bilderberger" essay from *Instauration*.

The issue also contains an article by American historian David L. Hoggan on the background to Hitler's attack against Soviet Russia in 1941.

Hoggan's brilliant Harvard doctoral dissertation was considerably expanded to become *Der Erzwungene Krieg* (The Forced War). The book, now in its tenth edition, has earned a place as the standard work on the origins of the Second World War.

The Grabert Verlag has just announced the publication of a two-volume work by Dr. Hoggan entitled *Das Blinde Jahrhundert* (The Blind Century), the Californian's fourth major work. Volume one, released last October, is *Amerika -- Das messianische Unheil* (America -- The Messianic Calamity). The second part, *Europa -- Die verlorene Weltmitte* (Europe -- The Lost World Center) is expected to appear late next year.

Harry Elmer Barnes called the appearance of Hoggan's *Erzwungene Krieg* in 1961 "an epoch-making event in post-war historiography" which "destroyed for all time the fiction of Germany's exclusive responsibility for the outbreak of war in 1939."

The appearance of important books by Hoggan, Arthur Butz, David Irving, A.J.P. Taylor, and others, has begun an inexorable process in revising the emotional and hate-filled "historiography" of the victors of 1945. Tremendous progress has been made recently in replacing the politically self-serving and highly tendentious writing of authors like William Shirer with something approximating the ever-elusive truth.

David Hoggan concludes his article for the last issue of *Deutschland in Geschichte und Gegenwart* with an admonition that could have come from the pen of the great Leopold von Ranke himself:

"Prejudice and emotion have no place in the search for historical truth. That effort demands hard work involving concrete facts and source materials. The result of such research work must be able to absolutely speak for itself, free from political considerations of any kind."

Mark Weber
Washington, DC

8 September 1980

Dear Mr. Brandon,

If your letter was a sample of the kind of thinking that goes into your work at the Institute for Historical Review, then I think that to call your journal a "rag" was elevating it too highly. Your letter of 25 August 1980 (*The Christian News*, 8 September 1980, page 13),

is distorted and filled with errors.

I have nothing to lose in investigating history to find out the truth, and have no objection to your doing the same. What I object to is that you do not do this. You instead destroy history by publishing opinions that are clearly false and misunderstanding the past, and by becoming an apologist for the errors of Nazism.

Franklin Delano Roosevelt, President of the United States, 1933-1945, was not trying to get America into World War Two. He saw the rise of Nazism and the dangers it presaged, and understood that at some time this would lead the United States into war against Germany. But this might be prevented, if Hitler could be stopped, and Roosevelt did what he could to do just that. It is a complete misunderstanding of history to claim that Roosevelt's desire to get us into war led to Japan's attack on us at Pearl Harbor. Of course the Japanese insisted that we caused the war by forcing them to fight us. Of course, if we had given in to their urging, and let them go on as they wanted, they might not have gone to war against us at that time. Does our resistance make us the responsible party?

If the American people were dead against war, why did Congress support Roosevelt's actions, support the draft (pre-war), and finally vote war by an immense majority? Why did those men get re-elected?

What were Roosevelt's "covert . . . machinations"? I thought that his acts in the late 1930's and early 1940's were quite open. What did he do in secret? In what was he lying? You accused him of "mendacious machinations" but this is false rhetoric. Most of his activities were open and truthful, even if you happen to disagree with them, or with their results.

You seem to think the Neutrality Act forbade the President from keeping oil and metal from being shipped to Japan. Would you please cite the section of the law that forbade this?

Further, why should the President of the United States be required to allow sales of oil and metal to a country that is going to use these things against us?

What sort of political power to act for the good of the country would you allow to a President? What are the limits of action in foreign policy for any nation? Can you show that these activities by the United States were in fact aimed only at starting a war, and not at lesser goals? What purposes are proper for any foreign policy?

Would you allow the threat of war, by any power, to stop your country from the exercise of any economic policies short of war?

I think your point of view, and your idea of foreign policy, are stupid and self-contradictory. They are, I feel, caused only by your desire to make points against Roosevelt, and not upon the histori-

cal facts involved, nor upon any reasoned view of foreign policy and the constitutional limits of the American presidency.

HOW MANY DIED IN THE HOLOCAUST?

No one that I know has argued that all of the six million Jews who died in the Holocaust, nor the millions of others killed by the deliberate action of Germans and other Nazis, under the leadership of Hitler in World War II, were all killed in concentration camps. Many thousands were killed in Russia by extermination groups. Others were slaughtered in the midst of the Warsaw insurrection.

Your figure of 350,000 (inexplicably reduced to 35,000 by the typists of the *Christian News*), is most probably the list of those persons who died in these camps, and were identified. It excludes the "death camps," where millions died, and probably excludes those not personally identified. Do you claim that the Red Cross verified that only 350,000 persons in all in the whole of World War II [died] in the concentration camps of all kinds?

Even during World War II it was known that millions of Jews were being killed by the Germans. In December 1942 Rabbi Stephen Wise wrote to President Roosevelt to tell him of the mass massacres. Other sources of information verified this, but the news was so appalling that few could believe them, and they demanded more proof.

In August 1943 the *New York Times* reported on the organized murder by the Germans of 1.7 million persons, and the starvation deaths of 750,000 others. Others among Hitler's associates helped to reveal the truth, as in the work of SS Officer Gerstein and of those who brought the news to the Vatican.

But in the midst of war we could not bribe Hitler or negotiate with him, and it meant that we had few ways to deal with the terror Hitler had launched upon innocent civilians. Thus we could only look on in horror as the death camps murdered thousands of victims every month.

I have no objection to any attempt to verify the exact number of Jews and others who were killed by Hitler and the Germans in World War II. I know that we must estimate the numbers because some of the records of the German killers were lost, but skillful reconstruction can help us to arrive at a good figure.

We are now dealing with deliberate killing. This excludes deaths by disease or starvation, or those who died fighting in or against the Germans under arms. Prisoners in concentration camps sometimes died because they were maltreated or given too little food, and their hearts gave out. We are even willing not to count them.

We include Jews burned to death in synagogues or asphyxiated in the panel vans or machine gunned to death beside trenches. We include those who were gassed in the death camps, or deprived of oxygen for the purpose of killing them. We include those human beings, babies to grandmothers, who were stripped nude and killed, and whose corpses were then examined to make sure their gold fillings were extracted.

We know of the many gold fillings and gold eyeglasses that poured into private Gestapo and SS accounts in Berlin, until they overflowed the warehouse room available for them. We know of the evidence given by some of the death merchants themselves, and of other witnesses.

We know some of the mechanics of the death camps, and how they were built. We have the estimates of the builders as to how much gas to use, and how to use it. We know some of the statistics here, and from them we can extrapolate as to the probable number killed.

I think six million is a credible figure. I would expect our best estimate to be between four and eight million Jews (by Hitler's idea of Judaism) killed, plus others dying in other circumstances.

I would be appalled at the idea Hitler killed one person simply for the "crime" of being born a Jew. Would you agree to condemn Hitler if we could show that his policies led to this one death, a deliberate execution of a person for being of a certain ethnic group, and that he approved of it? If not, why not?

THE ANTI-DEFAMATION LEAGUE

The Anti-Defamation League is not illegal. Since you claimed it was, please tell me under what laws this group is cited as being illegal. If you can't, you should say so. At least, don't try to be silent about it. Tell me what laws it has broken and what political authority has outlawed it.

The ADL did not "terrorize" the Organization of American Historians. No reputable group of scholars would want to be associated with a group like yours, and to point out that you had secretly latched onto their mailing list appalled them. All the ADL had to do was point it out, and the Organization of American Historians dropped you like a ton of hot bricks.

The ADL is not the representatives [*sic*] of a foreign dictatorship. I will not argue about the state of the government of Israel, but only note that the links between the ADL and Israel in no sense make it a representative of Israel. If so, it would be registered. Is it? Why not look for facts, and not make wild and unsupported accusations?

The ADL did not tell American academics what they can or cannot read. Most of them, as experts agreed, would have picked up your rag with a pair of tongs and dropped it into their wastebaskets. The ADL would not try to do this. The academics would not stand for it. It did not happen.

This was not academic terrorism, or terrorism of any kind. When your secret and covert machinations were exposed, decent people turned on you and rejected you. Of course they apologized to the ADL, for the error they had been engaged on, and promised not to do it again. Who wouldn't?

The freedom of dissent was not involved, and it was not impaired. If you, in your rage, want to dissent, go ahead. If you won't recognize the truth, we will be sorry for you. But your power to dissent, and to argue with the ADL, was not reduced one whit by this action.

There is not a single statement about the ADL in your whole letter that is not false, fallacious, and spurious. You are not only not objective, you are wide of the truth. If this is your standard, your efforts will only help to destroy truth. The best thing you could do would be to get out of the business you are in, and go back to school to learn simple logic, history, and an appreciation for the truth.

LUTHER ON THE JEWS

Luther did write a diatribe about the Jews called *The Jews and Their Lies*. It has not been suppressed. It is of little theological interest, and there is little sociological interest in Luther for items that are clearly the result of his evangelical drive, and the resistance of the Jews to becoming Christians. He was disturbed because they would not acknowledge that Jesus was the Christ, and used the same violent language he used against the Roman Catholics and the Baptists against them.

If you want to read this little treatise, you can find scholarly editions of it. But please do not use Luther, or St. Paul for that matter, as authority for a position on the Jews, unless you read also some of the other matter they wrote on theology. While neither Paul nor Luther was an apologist for the Jews, or for the ADL, they would be appalled by your own views. They verge, it seems to me, on anti-semitism, and this, for a Christian, would be a terrible criticism.

HISTORICAL STUDY SHOULD LEAD TO TRUTH

In this letter there is little that is true. Your opinions are biased and false. Your knowledge of definite situations in the past is limited. Your view of foreign political administration is lamentably meager. You are not equipped for what you are doing.

Couldn't you find another trade?

You don't seem equipped for history. If you are the director, what sort of material do you put out? If you edit the magazine, how can anyone expect to find anything of value in it?

Yours in Christ Jesus our Lord

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The Holocaust, and the Myth of the Past as History

DR. HOWARD F. STEIN

In a recent letter commenting on my paper "Judaism and the Group-Fantasy of Martyrdom: The Psychodynamic Paradox of Survival Through Persecution,"¹ Lewis Brandon posed the question:

I wonder how far you would go along with our view that it is not just the history of the Holocaust which is sanctified, but that the very "Holocaust" itself is a group-fantasy? (21 July 1980)

This communication attempts to reply to Brandon's thoughtful question. My remarks are based on a decade of psychohistorical/anthropological research into ethnicity, nationalism, American culture, and Judaica.²

My point of departure is the simple observation that between 1933 and 1945 some awesomely terrible things took place in Europe -- **to everyone**. It is, however, another matter to view the entire sordid era through the eyes of a single group -- the Jews -- and to accept this interpretation as the only valid one. Yet the very essence of "history" is its ethnocentrism.³ One ubiquitous function and purpose of having a sense of history, both individual and group, is to replace the reality of the present and past with a defensive myth of the past through which distorting filter we perceive the past. Were it not one's need to falsify retrospectively by distorting, we would now have no need for a "revision" of sacred historical orthodoxies. Only by stepping outside the cozening ignorance of our tribal caves do we have that perspective which compels us **to revise** our cherished errors. Should we wonder why the "Holocaust" is excluded from open scholarly debate -- save for those "safe" disputes within the boundary of the permissible -- need only note that the violation of any taboo in a "primitive" society is followed by censure, ostracism,

punishment, or death. "History" is socially sacred knowledge. One is duty-bound to reverence, never question, that knowledge.

But that presses us to other questions. What does each group select to enshroud in ineffable mystery? Why, for Jews, the Holocaust? What, in sanctifying the Holocaust, do Jews **not** want to know about that grim era? Whatever be the "facts" of the Holocaust, it is experienced as a **necessity**, as part of a recurrent historic pattern. Reality must be made to conform to fantasy. Whatever did happen in the Holocaust must be made to conform to the group-fantasy of **what ought to have happened**. For the Jews, the term "Holocaust" does not simply denote a **single** catastrophic era in history, but is a grim metaphor for **the meaning of Jewish history**. The "Holocaust" lies at the heart of the Jewish experience of time itself. One is either anxiously awaiting persecution, experiencing persecution, recovering from it, or living in a period that is a temporary reprieve from it.

"Holocaust" is thus the **timeless** fabric into which the 1933-1945 period is woven. Enslavement in Egypt under Pharaoh Ramses II, the two Exiles in Biblical times, pursuit by the Amalekites in the desert on the journey to the Promised Land, the medieval Crusades, expulsion from Spain during the Christian *reconquista* from the Moors, the uprising of the Ukrainian and Polish peasants in 1648 under Bogdan Chmielnicki, are all inseparable parts of the chain in Jewish history from which perspective the National Socialist period is perceived. Thus the "reality" of the Holocaust is inextricably part of the myth in which it is woven -- and for which myth it serves as further confirmatory evidence for the timeless Jewish theme that the world is in conspiracy to annihilate them, one way or another, at least eventually.

The tormented and phantasmagoric Franz Kafka is perhaps this century's most pure distillation of the Jewish persecutory world. "Every obstacle smashes me," he writes to Max Brod. His is a world ruled by an inaccessible, implacable "High Command"; his is a god-less theology of father-Gods, personified by the Bureaucracy, who are remote, unappeasable, overbearing, capricious, formidable. There is No Exit from history; there is No Respite. Philip Rahv writes hauntingly:

... The clue to *The Trial* is in the reflection that "only our concept of time makes it possible for us to speak of the Day of Judgment by that name; in reality it is a summary court in perpetual session." And in the same sequence of reflection we find the perfectly typical sentence: "The hunting dogs are playing in the courtyard, but the hare will not escape them, no matter how fast it may be flying already through the woods." The identification here is plainly with the hare; and with the hunting dogs, too, insofar as they represent the hare's longing for self-punishment, his inner wish to be cornered, to be hurt, to be torn to pieces so as to atone for the guilt that fills him from top to bottom. In this one short sentence about the hare and the hunting dogs you have the gist of the typical Kafkan narrative, the obsessive theme, the nuclear fable concerning the victim of an unappeasable power to which he returns again and again, varying and complicating its structure with astonishing resourcefulness, and erecting on so slender a foundation such marvelous superstructures as that of the myth of the Old Commander in *In the Penal Colony*, the myth of the Law in *The Trial* and of the celestial bureaucracy in *The Castle*.⁴

Here, "art" is both history and prophetic for what would become history in World War II.

Myth truly generates reality in its own image. "History" is more than a group projective myth of the past, a screen on which we see what we need to see in order **not** to encounter reality. The sense of history not only dictates perception of the past, but is a template for the future which will "repeat" the past. Not unexpectedly, Yasir Arafat is often referred to by Israelis as a contemporary exterminationist-Hitler, the Palestine Liberation Organization and El Fatah as Nazis, Brown-shirts, SS, and the like. If past, present, and future merge into gauzy sameness, no authentic change can be expected (even though it might be fervently wished): holocausts, walls, ghettos, trials, judgments, punishment are part of the plight of the spectral Ahashueras who is condemned to wander the earth, to be redeemed from history only by death. Now as in the past, historical partners will be found who will only too willingly complement the suicidal wishes of Jews or Israelis. Projected self-hatred returns as provoked hatred. The unofficial Israeli policy of resettlement of Jews on the West Bank;

the fanaticism of the Gush Emunim (Block of the Faithful) who have zealously "occupied" the West Bank; the Israeli claim to the entire city of Jerusalem; the Israeli claim to the West Bank based on "historical" entitlement (Judea/Samaria Biblically -- one can manipulate history such that one can justify virtually any claim!); and the overseas financial and moral support given to these adventures by American diaspora Jewry; these together are unconscious provocations against the Arabs for the war of annihilation which Israelis not only expect but seek in order that the masochistic fantasy come true. Both in the Jewish religious tradition and in secular Israeli nationalism, any awaited-for redemption and resurrection will be heralded by a preceding era of unfathomable cataclysm and bereavement.⁵

Journalist Martin Woollacott writes of the Israelis that: "Refuge is taken in the future, a future in which new outbreaks of anti-Semitism will blast the diaspora. A young and able official, a supporter of the Begin government, knowledgeable and even liberal, said: 'There will be another disaster in world Jewry. It could come in South Africa. It could come in America itself . . .'⁶ In the same essay, another Israeli is quoted as saying that "'America is the Jewish national home . . . Israel is the Jewish national graveyard.'"⁷ These fears of inevitable death are not the product of lone voices, but the litany of Jewish tradition which traces biblically to the prophetic threat of imminent Yahwistic punishment for the commission of sins. But what "sins"? As Gonen has observed, these sins are in fact **wishes** for the possession of the land (mother), Zion, which is God's Biblical bride.⁸ Psychohistorically, Zionism and Israeli nationalism have achieved in reality what is taboo: usurpation of the power of the father-God, the claim upon the mother-land by the son. What remains is the group-fantasy of retribution in which history replays in this third Zionade (return to Zion) the drama of Jewish guilt and punishment.

It turns out that in group history, just as in individual history, an overblown fear camouflages an underlying wish (a point made by Freud eight decades ago). Wim van Leer, an insightful retired Israeli industrialist, writes: "hatred became an indispensable prop for the maintenance of Jewish cohe-

sion and identity, for whenever the cold eye of ostracism was mellowed by a kindly glint, whenever humanism and liberalism reared their ugly heads, Jewish identity melted away in the warm bath of assimilation."⁹ Furthermore, "Provoking this hatred for Israel is one of the few areas where Prime Minister Menachem Begin's Government has been a resounding success. A useful tool has been the Gush Emunim . . . We revel in our ostracism and, instead of advancing arguments to justify our actions, we reply to criticism with ever more provocative and oppressive actions."¹⁰ Van Leer's article repeatedly uses "provocation," "defiance," "fanaticism," "dogmatic determinism," and "intransigence" to characterize Israeli actions that once again make Jews into an isolated, emotionally ghettoized people and which will once again occasion the very (next) Holocaust that is as much expected as it is dreaded. We are thus face to face with the terrible psychohistorical truth that **Jews must survive in order that they be persecuted.**

The scientific discipline of history -- indeed, of all behavioral science -- ought rightfully to occupy itself with the search for the "facts." Correcting facts is one thing. But to understand the intractable need to edit reality and thereby distort the facts is an equally important matter. Historical myth is one type of "fact" which must be decoded as well as courageously doubted. For, as we know only too well, the myth of the Holocaust has for forty years been more compelling -- not only for Jews -- than reality. It is this resistance to testing and accepting reality that we must also explain.

Thus, while we constantly struggle to separate myth from fact, we need **also** to accept the fact that people adhere tenaciously to their mythic world-views in order that they not be compelled to come painfully face to face with the world as it is and the repressed world of their childhood. Collectively as well as individually, we remember in order to forget. In the process, our defenses remove us even further from reality so that the world to which we adapt is hopelessly tangled by our projections and displacements. Jews cling to their history of persecution so that they need not look at their own rôle in the process (both the act of persecution and the perception of the act). Greatly simplifying what I have written at length else-

where,¹¹ this is to say that so central is the Holocaust in that condensation of Jewish history/folklore/myth/world-view, and the like, that it is unimaginable to be a Jew (or even an ideologically anti-"Jewish" Israeli) without it. I would go so far as to say that one who comprehends the Jewish meaning of "Holocaust" (and I encompass some five thousand years here) has understood the Jewish experience of **life**: fear of punishment, expectation of punishment, inevitability of punishment, and, finally, unconscious conviction that punishment is deserved (from Yahweh through Hitler through Arafat). Of course, all this is massively defended against -- not unsurprisingly, by projecting and displacing the wish and fear onto outer sources of rejection and extermination, and **by distorting the reality of history so that it conforms with the myth of history**. It is utterly catastrophic for reality-testing when a group-myth, fuelled by narcissistic trauma of childhood, family, and unresolved past, finds mirroring "confirmation" in current events.

It is precisely at this point that the Holocaust as sacred symbol collides with a scientific approach to the Holocaust as a fact to be analyzed. The magic of "numbers" has long played an almost hypnotic rôle in any discussion of the 1933-1945 period. To most Jews, and to many non-Jews, the Holocaust is defined exclusively in terms of the "six million" Jews who perished. Little mention is made of non-Jewish Slavic peoples, or non-Axis peoples of western Europe who perished. To Jews, the Holocaust, it must be remembered, interweaves two elements of the doctrine of Chosenness: (a) election as moral superiority, and (b) election to suffer. What ethno-centric persecution mania accomplishes is to omit the suffering of non-Jewish victims. It is to say in essence: "Our suffering has more meaning than yours."

At present, one can notice the same process at work in the Mideast negotiations on the "Palestinian" problem or on the political status of Jerusalem. Those two to three million Palestinian refugees and their children living in Arab lands are, from the point of view of pure fact, exiles in no sense different than were the Jews in Europe and Islamic lands who emigrated to Palestine/Israel. Yet, in religious Zionist and secular Israeli nationalist ideology, Arab exiles are an Arab prob-

lem, not an Israeli one; secondly, because Palestine/Israel was envisioned from the outset as a Jewish state and homeland (*Der Judenstaat*, published 1896, the title of Theodor Herzl's manifesto), Arabs would either have to accommodate to the new ethno-nationalist hegemony or leave; and finally, although Jerusalem is a holy city to Jewish, Christian, and Islamic faiths alike, Israelis rationalize their greater entitlement to the whole of it because of ancient historic precedent.

Narcissistic self-preoccupation knows no empathy for others outside the self or group-self. This has been the fate both of primitive ethno-centrism and rabid nationalism. "We" (Jews) are good; "they" (Gentiles) are evil. What is more because "we" are Chosen (if not by God, then at least by the duty-bound guilt of the world's nations), the fate of our people is of greater consequence than that of those who oppose us. With the same taunting arrogance of those whom they fled in Europe, Israelis assert, in essence, that "The future belongs to us." What matters, in ethno-nationalist terms, is not the enormity of the "numbers," **but whose they are:** who counts and who is discountable. The expansive claim by Jews and Israelis on land in the Mideast as "atone-ment" exacted from the world for historic injustices visited upon them is one powerful expression of the narcissistic principle of entitlement. Vengeful demand for restitution underlies the seemingly idealistic contemporary principles of "human rights" based on ethnic, national, or religious grounds.

Let me take this a step further. If Jews feel that their suffering is more significant and historically memorable than that which was afflicted on non-Jewish victims of the Nazis, what then, are we to make of the suffering of the **Germans** during the same period? How are we to understand their rôle in modern European history? Do we not need also to "revise" the great mythology of the West (one held by Russia as well) which holds that psychogeographically, Germany is the perpetual "bad boy" and menacing nemesis of the West, a people who must be kept under vigilant watch (although their economy supported!), and who must remain divided (symbolized by that simple yet sinister wall in Berlin) lest their inherent evil be once again unleashed?

Part of the West's myth of Germany is its denial of flagrant atrocities committed against Germany in the name of democracy. The infamous bombing of Dresden is the most conspicuous example in Europe. (The use of the atomic bomb on Japan is the parallel on the Asian front.) In warfare there is invariably a double-standard: what "we" do against the enemy is justified, what "they" do against us is "criminal," "barbaric," and the like. Not the deed itself, but **who** perpetrated it, is our fatuous relativistic argument! Psychologically, the process is disarmingly simple: we fight in our enemies what we hate in ourselves and conveniently locate in them. We fight a disowned part of ourselves in them; in killing them, as symbolic embodiments of our evil, we cleanse ourselves of that evil -- at least temporarily, until the next need for purging through war arises.

The core of Revisionism must be the **re-humanization** of all participants, whatever their rôle, in the Second World War. The consequence, I propose, will be a discovery of a systemic irrationality in which Germany cannot be singled out for blame. "Holocaust" will acquire a far more encompassing meaning in which the drama of the "family" of nations transcends any easy distinction between villains and victims. Let me cite a brief poignant example offered by Professor George Kren:

I vividly recall a trip in a bus from a psychohistory conference to the airport where I had suggested that I had considered learning to fly a light plane so that I could fly to the various conferences without the hassle of airports and reservations. One of the members of our party, a psychiatrist, indicated that he had been a pilot in the Second World War and described to us in detail his participation in the bombing of Dresden. He was clearly nostalgic. He analyzed the technical problems of getting that many planes into the air so that they would not collide, and then enthusiastically described how the American methods of coming over the target were so much more destructive than the British ones. There appeared an almost erotic infatuation with the technical destructive apparatus. Yet by contemporary psychiatric and for that matter social standards that person was and is totally normal.¹²

A psychohistoric revisionism leads to a radically new interpretation not only of inter-national conduct during the War, but of the very causes of the War itself. Psychohistorian Henry Ebel observes that "Nazism was not only a German but a **world** event -- and that to see the Nazi movement entirely within the German context is to distort its meaning."¹³ The regnant myth in the West is that xenophobic, paranoid, self-aggrandizing, anti-Semitic German nationalism was an exclusively indigenous event whose rabid, cancerous spread had to be stopped by nations "allied" to preserve freedom -- nations free of the blemishes which tainted Germany.

Here, quite plainly, projection **onto** Germany plays a dominant role in the creation of the myth of German uncontrollability, invincibility, and the like. We fight the enemies we first make, enemies we need in order that we be "complete" -- at a distance. As psychoanalyst and anthropologist George Devereux writes: "A common defense against the thought that one is psychologically disturbed consists of an attempt to represent the disturbance as peripheral to the self."¹⁴ That is: **my** problem is **you**!

Until now, most students of World War II have focused on German projection **onto** Jews. Conspicuously absent have been studies of **stereotypes about Germany** which made Germans appear as monsters beyond the pale of humanity. What we are discerning, however, is a far more complex **complementary** system of projection in the international family, one in which the Jews were a single sub-system. What could not be tolerated in the "democratic" nations of the West was located exclusively in a supposedly venomous German "national character" that had its roots fifteen centuries earlier in the barbaric invasion by the Goths. If nations wanted Germany to act out aggressively, how then could they be expected to stop Germany **before** Germany was allowed first to wage war? In a process identical to that of a family with a "deviant" or "sick" member, likewise within the international "family" of nations, "specific members take on specific rôles that serve distinct rôles for all the others members of the family."¹⁵ Indeed, one member of the "family" cannot change without threatening the stability of the entire family.

The emotional rôle of "aggressor" which the West "as-

signed" to Germany was first observed by British historian A.J.P. Taylor in *The Origins of the Second World War*¹⁶ -- a work for which he incurred the *odium theologicum* of the scholarly community, not to mention the accusation of being a Fascist sympathizer. What this early "Revisionist" Taylor noted was simply that from the mid-1930s the statesmen of the West were giving Hitler cues to indulge his madness, giving him latitude to flex his muscles, turning away their heads as he continuously tested his limits and found no obstacle in his path.

Today we would say that the complementary pathology of those "normal"-appearing nations of the West was the very thing which permitted Hitler to dare even further. What is true for pathological family systems¹⁷ is equally true for pathological inter-national (group) systems. The officially "normal" are able to mask their sickness and shore up their stability **only** as their designated deviants do their mischief for them.

Very briefly, for instance, consider the role of France in the late 1930s. According to the myth in the West, vulnerable France was victim to the unstoppable *Blitzkrieg* which Hitler unleashed mercilessly in 1939. Yet, in some recent psycho-historic work, Jacques Szaluta and Stephen Ryan¹⁸ turn this interpretation of the fall of France upside down (likewise, David Beisel¹⁹ reinterprets the Munich "mistake" as based on the West's passivity and denial of reality, beneath which lay an encouragement for Germany to press even further).

Szaluta and Ryan link the fall of Republican France to a French fear of and **wish for** abandonment, expressed in fantasies of defeat, suicide, homosexual surrender, punishment, and the need to pay for pleasure with pain. How could a France which felt **feminized** possibly feel strong enough to **repel** Germany's **penetration**? Likewise, how could Marshall Pétain, leader of the Vichy government, **resist** the Germans when his own heightened conflicts over abandonment led him, like his countrymen who followed him, to abandon France to Germany? Psychologically, what the French felt they deserved they allowed to happen -- with their passive complicity. **Fantasy, in other words, so powerfully affected the perception of reality that it helped bring about the very**

reality which was as much sought as it was consciously repudiated.

It was the West's fantasy about Hitler's and Germany's **virility** (masculinity) that gave the Nazis the time and space and practice to perfect their fantasy in reality. Were it not for this deadly combination of admiration, envy, passivity, and delegation of the "aggressor" rôle, the West would not have given such license to German impudence. Not only did Hitler believe his propaganda, but his later-adversaries were paralyzed by it because they also wanted to believe it.

In fact, rather than fantasy, Hitler was ill-prepared for war in September 1939. Yet it was the shared, complementary, fantasy, rather than military fact that prevailed -- and which allowed the Germans to translate their group-fantasy (reversal of the trauma of 1918; the resurrection of the "betrayed" Siegfried into superhuman heroism) into fact. Ebel notes that

Sixty percent of the German artillery, in 1939, was still being pulled by horses, and to accomplish the *Blitzkrieg* invasion of France he had to skim the armored units from a great number of divisions and fling them into the center of France. Had the French refused to panic at the sight of those flags moving across the map, and vigorously counterattacked, they might well have won. Instead, they could not bring themselves to believe that any world leader might be willing to bet on the potency of his theatrical fantasies -- and they allowed themselves to be intimidated into surrendering. Afterward, there were French commentators who declared that defeat was inevitable in view of the greater "virility" of the German uniforms and the German military *panâche*.²⁰

The "Triumph of the Will" was joint venture between the victor and the vanquished. Ebel writes further:

The fact that the Western powers, before the Second World War, seemed to be sending out encouraging signals to Hitler -- including encouragements for his anti-Semitic policies -- is perfectly understandable, however, once we acknowledge the extent to which Hitler and Nazism were "acting out" their own suppressed impulses; indeed, the extent to which they were able to suppress those impulses only **because** he was acting them out.²¹

Finally,

In its anger, its militarism, its aggressiveness, and its rituals of triumph and national purpose, Germany was serving as a delegate of all the other nations, acting out the materials that their own citizens were not prepared to acknowledge -- directly and openly -- as being "their own." The enemy, as always, was also oneself . . .²²

Viewed in this perspective, the Germans were every bit as much victims -- both of their own national psychology, mythology, and of their rôle in the international family -- as were the Jews. It was the fatal symbiosis of nations that resulted in a Holocaust in the wake of whose unprecedented **fratricide** (not reducible to "genocide") only Death was victor. So long as we persist in viewing and debating the "Holocaust" as though it were primarily a Jewish or Jewish/German event, we will miss its tragic enormity for all who participated in it.

It is thus proper that a paper which began with a discussion of the Jewish myth of the Holocaust, concludes with the preliminary formulation of a revision of the entire Western myth of the 1933-1945 period. Consideration of Lewis Brandon's initial question led me to broaden and thus restate it. No single group can claim that period as its private property. In the earlier part of this paper, I briefly explored the **meaning** of the Jewish claim on the Holocaust. In the final section of the paper, I have argued that to over-focus on the fate of the Jews is to join rather than analyze the truly inter-national group-fantasy of World War II: it is to postpone insight into what was a Holocaust for all humanity.

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The Faurisson Affair

DR. ARTHUR R. BUTZ

VERITE HISTORIQUE OU VERITE POLITIQUE? by Serge Thion. 347pp, La Vieille Taupe, Paris, 1980. Distributed by Labyrinthe, 22 rue Rambuteau, 75003 Paris.

In October 1978 *l'Express*, a French weekly comparable to *Newsweek*, published an interview with Louis Darquier de Pellepoix, who had been commissioner for Jewish affairs in the Vichy Government during the German occupation, and who has lived in Spain since the war. Darquier's generally unrepentant attitude, plus his claim that the only creatures gassed at Auschwitz had been lice, set off an uproar with two foci, first, the allegedly outrageous, irresponsible and perhaps even illegal character of the act of publishing such an interview and, second, the regrettable fact that Darquier's Spanish exile made it impossible to "get" him.

Under such circumstances it was inevitable that the fury of the professionally enlightened would turn on Dr. Robert Faurisson for it was known, although almost forgotten, that he held similar views on the "gas chambers" and he was, moreover, situated on French soil and possibly "gettable." Thus against a background of shrieking publicists, a mob of thugs, mostly Jews posing as students, descended on the University of Lyon-2, where Faurisson is Associate Professor of French Literature (with a specialty in criticism of texts and documents), and on account of its disorders the University suspended Faurisson from his teaching duties.

The campaign against Faurisson was not however without its positive aspects for as a result of all the public attention paid to his allegedly wicked views, *Le Monde*, the French equivalent of the *NY Times*, felt itself obliged --much against its wishes -- to give Faurisson a bit of space in which to express his views. Although it gave the other side much more space, an important barrier had been broken and it appears to this reviewer that the France-based defenders of the received "extermination" legend have not bothered to try to conceal

their panic. This is shown not only by the explicit expressions of panic in, e.g., the periodical *Le Monde Juif*, but also in the fact that they, acting through their "LICA" (League Against Racism and Anti-Semitism), brought suit against Faurisson for "damages" on account of "falsification of history," a litigation that is still active at this writing.

Faurisson's relations with his University have also not yet been satisfactorily resolved. Although he still formally holds his position there, since Fall 1979 he has in fact been assigned to a correspondence school in Paris for duties clearly beneath his qualifications.

Serge Thion's book consists principally of a thorough exposition of this affair, but we are also treated to some discussion of earlier public controversies that surrounded Faurisson, of which the earliest did not concern Jews or World War II at all. It was in 1961 that he published his booklet *A-t-on lu Rimbaud? (Has anybody read Rimbaud?)* The booklet demonstrated erotic interpretations, where none had been seen before, of the French poet's "Voyelles." The ensuing controversy was carried out in the major French literary periodicals. A measure of the reception given to Faurisson's thesis can be gained from the fact that as a consequence the major French publisher Hachette deleted "Voyelles" from its school textbook line. The booklet was reissued in 1962 and 1971, with the addition of a summary of reactions to the original booklet. In 1972 Faurisson published a long book presenting novel interpretations of Lautréamont, entitled *A-t-on lu Lautréamont?* Nothing in all of this prefigured his later public involvement with the "Holocaust," but in retrospect a certain common ground is clear, for the Holocaust literature merely has to be read, rather than gazed at in a semi-stupor, in order to be exposed for what it is. Faurisson could have, but unfortunately has not, entitled part of the book under review as *A-t-on lu "le Journal d'Anne Frank"?*

Although Faurisson had maintained an interest in the "Holocaust" subject ever since reading Rassinier around 1960, his public role as a Revisionist commenced only in 1974. In April he sent letters to several dozen known "his-

torians and specialists," in each case asking "do the Hitlerian gas chambers seem to you to have been a myth or a reality?" and briefly giving reasons for legitimate doubts regarding their reality. It was not known to Faurisson at the time that one of the addressees, Dr. Kubovy, Director of the Jewish Documentation Center in Tel-Aviv, was deceased. However the letter to Kubovy reached an Israeli newspaper, which commented on it, was then picked up by a Jewish weekly in France, and agitated some faculty members at the Censier branch of the Sorbonne (where Faurisson was then teaching) to the extent that they took it up with the University President, who then took the matter to the University Senate, which declared as a consequence that

The President has been confronted, by colleagues, with the appearance in the weekly *Tribune juive* of an article signed by Mr. Faurisson, which contains inadmissible doubts concerning the existence of the Nazi concentration camps. Now this article was written on the letterhead of our University (Censier branch). As a consequence the President requests that the Senate invite him to address, in its name, a total disavowal of the allegations of our colleague to the newspaper in question. The Senate approves this undertaking unanimously.

This reaction of a supposedly responsible University Senate was a harbinger of the controversies to come. A letter by Faurisson, not intended for publication, and reported second hand, became "an article signed by Mr. Faurisson." Mere questions concerning the existence of the gas chambers became a denial ("doubts," then "allegations") of the existence of the camps. People who had never investigated the subject declared Faurisson's doubts "inadmissible." Faurisson was not invited to present any defense in the course of the Senate's deliberations. The stupidity (to employ the most charitable description) involved was even exceeded two years later by the President of the University of Lyon-2 who, to Faurisson's request for an explanation why promotion was being denied to him, replied that Faurisson, "by his own admission," had never published anything in his life! Since Faurisson's writings on Rimbaud had rocked the French literary establishment, any person with a healthy desire to

savor the intellectually outlandish would be most eager to learn the nature of the evidence that led the President to such a bizarre declaration. It was this. Reacting to claims that he was a "Nazi," Faurisson had on 12 December 1975 addressed a letter to the President pointing out *inter alia* that he had never published anything that could support such a classification. By lifting this remark out of context, the "evidence" of Faurisson's barren intellectual output was produced!

The second furor over Faurisson as Revisionist came in the Fall of 1978 in the circumstances already mentioned. It attained a critical point with the appearance in *Le Monde* (29 December 1978) of a short article by him. The significance of this development may be appreciated if it is noted that, although *Le Monde* had on 17-18 July 1977 published a long attack on the Harwood booklet, and although all canons of journalistic ethics decreed that *Le Monde* must therefore open its columns to controversy on the subject, Faurisson's repeated efforts to get into print there were frustrated. I also wrote a letter to *Le Monde* when I was in Paris in late July 1977; it was not published.

To appreciate some developments of early 1979 it is necessary to go back in time somewhat to a seemingly irrelevant episode. In May 1968 Paris was the scene of uproarious "student" demonstrations that achieved worldwide publicity. The specific issues involved are of no interest here. Suffice it to say that the demonstrators' cause, in the context of the time, was of a "leftist" nature and that the issues were substantial enough to arouse much controversy and division into various camps. As intellectuals, especially the leftist type, are often wont to hang around bookshops where people of compatible inclinations are apt to be found, there existed a group associated with the bookshop La Vieille Taupe (The Old Mole); it is referred to here as the "Guillaume group," after Pierre Guillaume, the proprietor of the bookshop. The group first became prominent for its support of the demonstrators, and includes Serge Thion, author of the volume under review, and Jean-Gabriel Cohn-Bendit, brother of "Danny-the-Red," the leader of the demonstrations.

The Guillaume group maintained both its cohesion and its

prominence in the years after 1968. The members published frequent articles in the daily newspaper *Libération*, and *La Vieille Taupe* has evolved into a publishing house.

Unknown to Faurisson, Pierre Guillaume had also, on account of reading Rassinier, maintained an interest in the "Holocaust" legend. Hence when the controversy arose in late 1978, with Faurisson an obvious victim of hysteria, the Guillaume group had good reasons to support him. However the ground was quite strange for the members of the group, and more often associated with the Right than with the Left. On the other hand they knew Faurisson by reputation as a man of benevolent character and keen intellect, whose views could not be trifled with.

The key development in shattering any remaining reticence of the Guillaume group seems to have been a two page piece of foolishness that appeared in *Le Monde* on 21 February 1979, an article affirming the extermination legend, signed by 34 historians.

Now, there are certainly circumstances where it is appropriate that a great number of people sign some public statement. An example is the short statement (reproduced in Thion's book), in support of Faurisson's right to research the legend and condemning the campaign against him, that was signed by a great diversity of people, including the anti-Zionist author Alfred Lilienthal, the MIT linguist Noam Chomsky, the Melbourne civil liberties lawyer John Bennett, and myself. In such an instance significance is to be found not primarily in the text involved, but in the number and stature of the people who subscribe to it. However a lengthy purported historical argumentation, whose text is represented as conveying enlightenment on some subject, is something else; it should not require the signatures of any but those who wrote it. One wonders why 34 signers were provided for the *Le Monde* article. I can offer only one hypothesis for the logic involved, best expressed by simile: if it is found that one broadsword is not adequate to eliminate the annoying fly that has gotten into the room, then perhaps 34 broadswords will do the job.

If the 34 signers had caused the discerning reader to anticipate stupidity in the text, the expectation was confirmed.

With all the enlightening effect of Pope Pius IX announcing the Syllabus of Errors, the 34 historians announced that

It is not necessary to wonder how, **technically**, such mass murder was possible. It was technically possible because it took place. That is the compulsory point of departure for all historical inquiry on this subject. It is fitting for us to simply repeat this truth; there is not and cannot be any debate on the existence of the gas chambers.

Such blazing stupidity (denounced as “absurd logic” by Cohn-Bendit) was probably, for the Guillaume group, a final conviction of the import of Faurisson’s position. Guillaume appeared with Faurisson on Italian language Swiss TV, and La Vieille Taupe issued new editions of Rassinier’s *Le Mensonge d’Ulysse* and *Ulysse Trahi par les Siens*; both had last been issued in 1961 by a different publisher.

There followed the volume under review, of which half consists of Thion’s summary of the controversies that have surrounded Faurisson, with an emphasis on the major one that started in late 1978. The second half consists of contributions by Faurisson, of which the most interesting is his study of the *Diary of Anne Frank*.

A few words outlining the received Anne Frank legend are in order. She was born to a family of German Jews on 12 June 1929. In 1933 the family moved to the Netherlands and Otto Frank, Anne’s father, took a business position in Amsterdam. The Germans occupied the Netherlands in 1940. Early in 1941 Otto Frank allegedly started to move the family belongings, piece by piece, to a location not disclosed to the rest of the family, although they were informed that the process was for the purpose of enabling them to “disappear” at the right time. The disappearance supposedly took place on 9 July 1942.

The hiding place is said to have been the Amsterdam building (263 Prinsengracht) in which Otto Frank’s business was quartered. On the first or ground floor there was a combination store-warehouse. On what we would call the second floor there were offices, used by business associates of Frank

who were privy to his project. The hiding place consisted of the rear portions of the third and fourth floors; access to the hiding place was through a door, disguised as a cupboard, on the third floor. Here the Franks allegedly lived for over two years, with supplies being brought by trusted friends. Anne had supposedly started keeping a diary about a month before the move to the hiding place, and continued to keep it after the move. On 4 August 1944, the hiding place having been discovered, the Franks were deported to concentration camps. The diary is said to have been overlooked by the police who searched the quarters and picked up later by friends. Anne is said to have died in the typhus epidemic that raged at Belsen shortly before the end of the war.

Otto Frank survived and returned to Amsterdam via Odessa and Marseilles. The *Diary* was allegedly returned to him by the friends, and was published in Dutch in 1947. Translations soon followed; an English translation was published in 1952.

It is important to understand what is, and what is not, contested in the Anne Frank legend. That Jews were being deported from the Netherlands, and consequently had a motivation for eluding the Germans, is not contested. Faurisson states his impressions:

... this Anne Frank really existed; she was a small young girl without great character, without strong personality, without scholarly precocity (even the contrary), and nobody suspected her of writing talent; this unfortunate child knew the horrors of war; she was arrested by the Germans...; her mother died in the Birkenau infirmary on 6 January 1945; her sister and she were, around October 1944, transferred to the Bergen-Belsen camp; Margot died of typhus; then Anne, in turn, alone in the world, also died of typhus, in March 1945.

...the Franks and, perhaps, other Jews effectively lived in the rear of 263 Prinsengracht. But they lived there quite differently than the *Diary* relates. For example, without doubt they lived a discreet life, but not as in a prison. They were able to live there like many other Jews who sought cover either in the city or in the country. They sought to achieve "cover without being covert." Their venture was woefully commonplace.

... truth obliges me to declare that the *Diary of Anne Frank* is but a simple literary hoax.

What are contested, therefore, are both the authenticity of the *Diary* and the authenticity of the life alleged for the two years in question. The "extermination" and "gas chamber" legends are not involved in any direct sense; such involvement is at best indirect in that the continued credence in the *Diary* depends on the same political and social factors which support the extermination legend.

It is useful to remark here that the widely circulated claim, that Meyer Levin authored the *Diary*, is false and based on misinterpretation of the fact that Levin was involved in propagating the Anne Frank legend in the English language, particularly in adaptation for the stage, and sued Otto Frank in this connection. However Levin never claimed to have anything to do with the original Dutch publication and it is virtually certain that he did not.

Readers interested in the *Diary* are probably already aware of Ditlieb Felderer's *Anne Frank's Diary: a Hoax* (IHR, 1980), and perhaps have already learned that the West German *Bundeskriminalamt*, having been permitted by Otto Frank a brief examination, under significant handicaps, of the supposed original manuscript, in 1980 in the town hall of a Swiss village, reported back to the relevant West German court *inter alia* that certain supposedly original notations were made with a ball point pen that was not on the market until 1951.

The 1951 date does not rule out publication in Dutch in 1947 for, as Faurisson notes, the texts of the various translations do not agree with each other and with the original anyway. Faurisson's study is roughly divisible into five phases: the internal criticism of the *Diary*, inspection of the Amsterdam building involved, interview with Otto Frank, examination of related literature, and interviews with related people. Of these five the first will probably interest the typically situated reader most, because the points involved can be easily confirmed. The emphasis in Faurisson's internal criticism is on the clear impossibility of maintaining the secrecy of the hiding place under the conditions described. According to the *Diary* many people not privy to the secret, and who cannot be trusted, enter the building continually. These include the charwoman, the men working in the store-warehouse on the ground floor, and visitors to the offices

directly below the living quarters. The people in adjoining and neighboring buildings are likewise not to be trusted. Consequently the clandestines must take codeine tablets to avoid coughing, "have to whisper on ordinary days," and must avoid using the toilet when visitors are downstairs. That such a game could be played successfully for two years is incredible and at certain points the *Diary* gives details that make the whole thing preposterous, since we also learn e.g. that the vacuum cleaner was used in the middle of the day without objections from the other clandestines, and that "the radio. . . goes on early in the morning and is listened to at all hours of the day, until nine, ten, and often eleven o'clock in the evening." we are also told that ownership of the building changed in February 1943, but that the new owner was **permanently** diverted from inspection of the living quarters, by one of Otto Frank's business associates, on the plea that the latter had forgotten the key!

Like an historical Sherlock Holmes asking the unexpected simple questions, Faurisson immerses himself and the reader in all this and lays bare the squalid hoax ("supercherie"). The Franks are presented as installing makeshift curtains shortly after arrival, so that the neighbors do not "see something going on." Faurisson asks, "Now, is not the installation of curtains, in windows which did not have any until then, the best way of signalling one's arrival? Is this not particularly the case if these curtains are made up of **different** pieces?" More basically, "If one has an entire year to choose a hiding place, does one choose his **office**? Does one take his family there? And a **colleague**? And this colleague's family? Does one choose thus a place full of 'enemies' where the police and the Germans would come automatically to look for you if they find you no longer at home?"

The Institute for Historical Review is to be thanked for its soon to be released English translation of Faurisson's "Anne Frank" analysis. I should like to make a couple of recommendations to those who intend to read it. The analysis is presented on the assumption that the reader has read the *Diary*; a good part would be incomprehensible to those who have not.

The *Diary* should be read beforehand and in the course of the reading that which I consider the most obvious point of

incredibility should be noted. Whoever wrote it had, and also intended it for the postwar reader with, a basically political and historical interest in what happened to the Jews. The *Diary* is not a diary, and it is not the work of a fourteen year old girl. Only the fact that strong evidence of this appears on virtually every page makes it difficult to select specific illustrations. In the entry for 9 July 1942, we read a very detailed description of the four story building involved. The description is supplemented by, and makes frequent reference to, a rather professionally drawn floor plan that is identical in various translations; I would consider the inclusion of the floor plan in a diary incredible even if it were the sort of thing a young girl might have drawn. More conclusively, the entries for the days prior to the family's supposed move to a hiding place, at a time when a thirteen year old girl could not possibly have had any inkling of experiences worth recording for posterity, are clearly written for the postwar book reader, e.g. the entry for 20 June 1942 presents a short history of the Frank family and a short summary of the anti-Jewish measures that followed the German occupation of the Netherlands.

There are a number of other Faurisson contributions to this volume. There is the corrected and annotated French translation of the Faurisson interview that appeared in the August 1979 issue of the important Italian monthly *Storia Illustrata*; this will soon be issued in English translation by the IHR. There are some highly interesting photos, relating to "gas chambers," that Faurisson acquired in visits to Auschwitz, as well as a short treatment of the gas chamber of the penitentiary in Baltimore, which makes clear that the gassing of only one person, not to mention the legend's hordes of thousands at a time, is a technically intricate process that cannot be effectively and insouciantly handled with improvisations involving commonplace resources intended and designed for other purposes. There are also short looks at miscellaneous other matters.

I shall close on the subject of "how many?" Faurisson (p197) is in accord with me (*Hoax*, pp237,239) in declaring that the number of Jews who perished

could be of the order of a million but, more likely, several hundred thousands if one does not count combattant Jews in Allied military uniforms. I insist on the fact that on my part this is a matter of an estimate lacking a properly scientific character . . .

However he further states, after some intervening remarks that should have been more extended and more lucid,

that, if computers are used here, one could without doubt quickly know the real number of deaths. The deportees were recorded in numerous connections. They left numerous traces.

Faurisson gives the impression that he believes that an accurate estimate, of the number of civilian Jews who perished, is practically achievable; this impression is reinforced by material appearing on pp324f.

Since I am not in accord with such a view, I discussed this matter with Faurisson and learned that he had not been sufficiently clear on this point. What he means is that it would be possible to make an estimate for a restricted class, namely, those Jews who were noted, in written German records, as having died. This class excludes many Jewish deaths that should be considered relevant, e.g. deaths from epidemics in ghettos or occasional pogroms, particularly in the East during the period of German retreats.

Many of the demographic questions we would like to answer are not answerable in the foreseeable future, even with the aid of computers. There is a saying among computer users: "garbage in, garbage out." What it means for the sorts of demographic problems of interest here is that, without a data base of adequate scope, accuracy and structure, no useful results can be obtained from a computer, regardless of the sophistication of the analytical and statistical methods employed. I have discussed the principal difficulties in obtaining an adequate data base (*Hoax*, pp13-17, 222-240). There is little that could be usefully added here except perhaps an indication of how futile even some sophistication, substantially funded, could be. A study of available records may, for example, show that it would not be prohibitively difficult to

determine how many Goldsteins and Kaplans there have been in the U.S.A. at various times. These are distinctly East European Jewish names. It may also be found possible to determine the frequency of occurrence of such names among pre-war East European Jews. Perhaps some more analysis would seem to indicate a method of determining numbers of East European Jews who immigrated to the U.S. at various periods, but the whole project would be rendered futile, especially for the postwar period of central interest, by two considerations. First, Jews have always been frequent name changers; this frequency was greatly amplified in the post-war period. Second, a great deal of this name changing was not done formally in the U.S. courts, but informally and even illegally prior to the formal involvement with the U.S.A. For example we know that a great many Jews were given quite irregular and illegal South American passports, with the very active encouragement of the U.S. Government and other agencies that were attempting to help Jews during the war. This does not exhaust the irregularities that Jews resorted to in this period. The consequences are unmanageable demographic problems.

Vinnytsia—The Katyn of Ukraine

(A Report by An Eyewitness)

M. SELESHKO

Toward the end of February, 1944, when I was marking time in a German prison in Potsdam, I was transferred to cell number 20, already occupied by several other prisoners. After a brief acquaintance I learned that one of these was a Ukrainian from the vicinity of Vinnytsia. We came to know each other closely and he told me his life history. At that time he was twenty-three years of age, born and bred in Soviet Ukraine. He had been educated by the Communist party and had been a Communist in the full meaning of the word. Communist ideals were his ideals. He fought on the German-Soviet front. After his capture by the Germans, he was forced into anti-aircraft artillery work for the Germans in Berlin. Because of negligence in line of duty he was thrown into jail. There our paths met.

I kept asking him questions about life under the Soviets. He formerly belonged to a civilian border patrol unit. Being a Comsomol, he took his duties seriously and helped track down many foreign intelligence agents who were trying to slip across the border into the Soviet Union. There were others, young Soviet patriots like himself, in the villages and districts.

He told me of the steps taken by the Soviets in Ukraine as a preparation for war. In the Communist party at least as early as 1937 it was felt that war against Germany was imminent. Confidential instructions to members of the party and the Comsomol stressed this eventuality. These instructions ordered that the Soviet hinterland in Ukraine be purged of enemies of the people. By the words "enemies of the people" were meant not only all those people who worked actively against the Soviet regime, but also those who were believed to be inclined to hostility toward the government including those whose complete devotion to the regime had not been clearly manifested.

A purge of enemies of the population of the Soviet border

regions was commenced. Herein lies the story of the Ukrainian tragedy in Vinnytsia, which was revealed to the world in 1943. (Vinnytsia is a Ukrainian city, which was, prior to 1939, approximately 100 miles from the eastern border of Poland.)

My young companion is now a Ukrainian patriot, and much about him must not be made public. Everything he said supplemented my own knowledge of the Vinnytsia tragedy and helped to complete the picture I had formed of it during my experiences in Vinnytsia.

In the summer of 1943 I was living in Berlin under the close supervision of the Gestapo as a suspected foreigner, an unreliable alien and a Polish citizen. On 2 July 1943, during the noon hour, I was called to the telephone by what the Germans called the Ukrainian Confidence Service. This was a German government agency which registered all Ukrainians in Germany and tried to win their support for German purposes among the Ukrainians.

The chief of this agency informed me that in the near future a special committee for the investigation of mass murders in Ukraine would depart to do its work on the spot. He also told me that I had been appointed interpreter for this committee because of my knowledge of German, Ukrainian, Russian, and Polish, and in addition because I knew how to type in both German and Ukrainian. He suggested that I accept this position voluntarily and at the same time emphasized that, should I refuse, I would be drafted for it on the basis of a certain mobilization regulation.

I had no choice. I asked for several hours to consider the proposal. I immediately got in touch with my friends, among them Dr. Oleh Kandyba-Olzhych, the Ukrainian poet, who was living illegally at that time in Berlin. We agreed that it would be best for me to go with the commission, even though its destination was not known. And I had not asked, for in Germany during the war it did not pay to be overly inquisitive.

After two hours I called the confidence service and announced my willingness to accompany the commission as a translator-interpreter, I was instructed to await further instructions via telephone. About 5 p.m. of the same day the

headquarters of the criminal police telephoned. I was ordered to appear at their address and to report to an official named Denerlein. I went.

Denerlein, a friendly man of rather advanced age, immediately introduced me to several officials in his department, and said that we would depart for Ukraine immediately. After brief interviews I was given appropriate military travelling documents and allowed to return home.

The criminal police department was swarming with uniformed police, some of them wearing an arm-band marked SD, which meant that these officials were from the special political section *Sicherheits-Dienst*. By piecing together various bits of conversation I deduced that our group was going to the front lines. Among the members of the commission were Raeder, Krupke, and Groner, all three commissars of the criminal police. State-councilor Klass, the chairman of the commission, was already at the place where the commission was supposed to function.

We set out 4 July 1943, by way of Warsaw, Lublin, Kovel and Shepetivka. Before our departure I was given a pistol as a preparation for any eventuality. We were unmolested in Warsaw, although at that time the battle in the Jewish ghetto was going on but beyond that city our route was through a region controlled by Ukrainian insurgents (UPA).

Immediately outside of Warsaw we passed long trains that had been blown up. In the town of Kovel in the Ukrainian province of Volyn we had to transfer to another train. Precautionary measures for defense against partisans were taken and, ridiculously enough, I was ordered to hold my pistol in my hand in ready position for firing against the machine-guns and mines of the guerillas. We were not attacked, however, for the insurgents shot up with machine guns the dummy tank train that had been purposely sent ahead of us and we experienced nothing beyond fear. At the railway station in Shepetivka, however, we met action on a somewhat broader scale. After our train, loaded with German soldiers, pulled in at the railway station, the Ukrainians destroyed all of the four rail lines leading into Shepetivka and we could not continue the journey. We managed to reach Vinnytsia without any losses, around 11 o'clock at night. We

were driven in police automobiles to No. 5 Mazepa street. Under the Bolsheviks this had been named Dzherzhinsky street and the building had housed the regional headquarters of the NKVD.

Excavations in Vinnytsia

In Vinnytsia I was informed about the purpose of the commission by one of its members, a photographer, who arrived in the city at some earlier date. With the aid of the civilian population mass graves had been discovered, in which thousands of corpses had been buried. These graves were to be opened and the commission was to establish whom the NKVD had murdered. The commission lived and worked in the former headquarters of the NKVD, the place from which the mass-murder was directed. It included among its members German specialists in criminal investigation.

The exhumations in Vinnytsia began on 25 May 1943, and were carried on in three places. The population was of the opinion that there were around 20,000 victims in the war years. In addition to our commission two other bodies—a legal and medical commission—took part in the investigations.

Our committee unpacked its equipment, set up its office and on 7 July after lunch set out in automobiles for the scene of the exhumations—a garden along the Lityn highway, which leads from Vinnytsia to Lviv by way of Lityn.

From the conversation of the police, who were housed in the same barrack that we were, I had gained a more or less adequate picture of what had taken place. The first sight of the corpses horrified me, as did the stench that came from them. It was a hot summer day and it was necessary to steel one's nerves in order to live through the horrible experience. I had been a soldier in the Ukrainian army during the First World War and had seen many men killed in battle, but what I had then seen can in no way be compared with what I witnessed in that park.

A huge mass of people were milling among the trees in the garden. Everything was permeated with the heat of summer

and the horrible stench of corpses. Here and there workers were digging up the earth. From it with the use of ropes they pulled out human corpses, some of them whole, others in pieces. They laid them carefully out on the grass. At first it seemed to me that there were thousands of them, but later I counted them and there were but 700 lying on the grass. Everybody present had a serious expression. The local inhabitants examined the exhumed corpses, and scrutinized the remnants of clothing. From the graves workers threw out bits of cloth and placed them in separate piles. The wet clothes were spread on the grass to dry. The dry clothes were searched for papers and other belongings. Everything was taken out, and registered; the documents found were read, when possible, and recorded; those not legible were preserved. Now and then from one group or another burst out the agonizing, hysterical cry of a woman, or the groan of a man, which resembled the terror of death. A woman recognized the clothes of her loved ones, or a man those of a member of his family. All of them, it was later ascertained, had been sure that their relatives were somewhere in exile in Siberia, perhaps, or in the Far East, in the North, somewhere. Now they learned how the Soviet government had fooled them, for their loved ones lay in Ukrainian soil, in Vinnytsia, murdered by the NKVD. The government had met all questions with the reply that all in exile were deprived of the right of communicating with their families.

After the first shock had lessened, and I had become accustomed to the sweet, unpleasant stench, I took a greater interest in the investigations. The digging was done by common criminals from the local prison under the guard of German police. Alcohol was frequently given to the workers so that they might be able to stand the stench. Men and women, clothed and unclothed, were dug up. Men with their hands tied behind their backs. Here and there heads that had been beaten in; sometimes the nape showed signs of bullet-wounds. Black corpses, mummified corpses, corpses yellow-black with cadaverous wax. They had been in the earth a long time, for the most part deformed by the pressure of the soil above. Members of the commission, old criminologists who had seen many a crime, affirmed that

never before had they seen anything so ghastly. In an area close to the graves doctors made immediate autopsies and tried to ascertain the cause of death. The horror of Vinnytsia I shall never forget and it is doubtful whether even a Dante would be able to portray the agony that had taken place.

Our next point was the Gorky Park of Culture and Rest, named in honor of the Russian poet. Here the scene was no better than the previous one. A lesser number of corpses was unearthed, for the most of the digging was done in the garden along the highway. The bodies of mothers, fathers, sisters, and brothers had been buried under the earth and over it boards had been placed for the young people to dance and amuse themselves, unaware that their relatives' corpses were lying underneath! The names of those Communists responsible for such diabolical measures are known and it is hoped that their evil memory will not pass into history forgotten.

The picture was the same in the graveyard opposite the park. Beside the regular graves as well as under the stones of the original graves were found mass-victims of the NKVD.

The Commission at Work

The committee worked industriously. Witnesses of the horrible tragedy were questioned, the place of the criminal executions determined, and the time as well. Documents found either alone or on the corpses were analyzed, nothing was overlooked; German thoroughness, often approaching absurdity, as it seemed to me, was employed. I was not acquainted with the techniques of criminologists, the clues they put together in order to arrive at the facts, and often what to me appeared beyond dispute they accepted with reservations and searched for unimpeachable evidence. The hours of work were from 10 to 16 each day. I was used as an interpreter between the local inhabitants and the German specialists. Thousands of people volunteered to act as witnesses for the commission. They volunteered in spite of the fact that Bolshevik agents made many threats of revenge, and insisted that the Germans had killed these people and were now seeking to place the blame on the NKVD. This twist interested me and I paid special attention in order to ascer-

tain its veracity. Insofar as I am concerned there is no doubt that the unearthed corpses in Vinnytsia were the first victims of the Bolsheviks, murdered in what was in fact a preparation for war.

I cannot describe the entire work of the commission, all that it ascertained and concluded. I imagine that its findings have been recorded in detail and are available somewhere. As a Ukrainian in civilian attire it was easy for me to get around, for I felt that I was at home, on native Ukrainian soil. The Germans, of course, did not enjoy such a confidence in Vinnytsia, for they had come as conquerors. A complete history of the entire tragedy will one day be written by historians. I was forbidden from doing anything on my own and was able to maintain official contact with my friends only through the German military post office, which was scrutinized by the Gestapo. I made no personal notes. Instead, another opportunity presented itself: through the kindness of one of the members of the commission I was able to send personal letters to Ukrainian friends in Berlin. He gave the letters to a pilot assigned to regular duty between Berlin and Vinnytsia. I recorded as much as I could in the form of private letters, and the material arrived in the hands of my friends without accident. On the basis of these letters I am able to reveal the impression I had of the tragedy in Vinnytsia.

Some Special Incidents of the Tragedy in Vinnytsia

A few incidents will illustrate the tragedy.

The wife of a priest named Biletsky from the vicinity of Vinnytsia recognized the garments of her husband lying on a mound. She cleaned the garment and a patch was revealed. As proof that she spoke the truth she departed for her village, and returned to the commission a few days later with other bits of the material used for patching. The committee examined the material and agreed that the patch on the priest's coat came from the same material. This was proof that her husband had been shot and buried in Vinnytsia, but the NKVD had informed her that her husband was in exile without the right of communicating with his family.

Hanna Hodovanets, a Ukrainian peasant woman, recognized her husband's coat as they unearthed it from a mass-grave. She told the police about her husband's arrest. He had been arrested because he had not reported at work on a certain holiday. She had done everything possible to find out what had happened to him, and one day in 1938 she received a card from Moscow, from the procurator's office and signed by none other than Audrey Vyshinsky, with the news that her husband had been freed from prison in March, 1938. However, her husband had never returned home and she felt that something was wrong. Her feelings became a sad reality when she recognized her husband's coat.

Another Ukrainian woman, Olkhivska by name, sat for hours on the hills of dirt as the corpses were lifted from the graves. At one grave she gave vent to cries of anguish. She had just recognized her husband, who had been arrested by the NKVD, by a broken small finger as well as by his clothes. And she too told a story that ended in a mass-grave.

There were similar examples by the hundreds, while thousands of others found no clues whereby they might identify their loved ones. I talked with them, recorded their tragedies, shared their suffering. The commission studied the methods of Soviet interrogation and trial, torture and execution, prison and exile. It interviewed thousands of witnesses, went through a mass of varied documents, and examined the belongings of witnesses.

The following incident suggests that justice may yet triumph in this world. A note was found in the coat of the exhumed corpse of a heroic Christian. It was wet, as was the corpse, but was carefully dried. Then I set to work to decipher it. With the aid of several local Ukrainians we put together the story. The paper was of ordinary stock, white in color, used in local school tablets. In crude handwriting was penciled: "I . . . beg the person that finds this note to pass on to my wife, Zina . . . from the village . . . region of . . . that I was denounced to the NKVD by the following . . ." And here were the names and address of seven persons. The note continued: "They bore witness against me before the NKVD and spoke falsehoods. I have been sentenced to death and in a short time will be shot. God knows that I am innocent. Let God forgive their transgression; I have forgiven them."

We refused to believe what we had read. To expect such magnanimity from a simple peasant in the moment of death was too much to believe. But the fact stirred everybody. We informed those in charge of the investigation, and later it was found that it was all true. Two of the persons named in the note had died in the meantime, two were officers in the Red Army, and three were available in the neighborhood, peacefully going about their business, since no one knew that they were secret assistants of the NKVD. During my presence in Vinnytsia they were not arrested. The Germans, however, recorded all the secret helpers of the NKVD. Some of them managed to obtain administrative posts during the occupation, and often announced themselves as of German origin. The Germans were aware of this manoeuver and were preparing a surprise move called "lightning-action," *blitzaktion*. I was later informed that this "lightning action" had been executed before the Germans abandoned Vinnytsia.

Hulevych, Skrepek, and many other Ukrainians testified how the NKVD transported the corpses to the burial points. They stated that the bodies were transported from NKVD headquarters at No. 5 Dzherzhinsky street, that at night they saw and heard the trucks in action and that in the morning on the way to work they saw the blood that had dripped from the trucks and that they saw NKVD underlings covering up the signs of their work at the site of the mass graves. There were also witnesses who testified that from trees they observed what was happening behind the high walls of the NKVD compound and that graves were dug and corpses buried. It was a fact well circulated in the city that two Ukrainians, who had dared to peer through the board fence despite the prohibition, had disappeared never to be seen again. It was also common talk that a boy, who had tried to climb the fence in order to steal some apples, disappeared without a trace after the NKVD guards caught him in the act.

How the NKVD Operates

I talked with those people in Vinnytsia who first divulged the information about the mass murders, on the basis of which excavation was begun by the Germans. The commis-

sion found a woman who had worked in the NKVD headquarters for fifteen years. She was superannuated, and not in command of all her mental faculties, but the memory of what had transpired long before she retained as though it had happened yesterday. When the Bolsheviks retired before the German advance, she remained in Vinnytsia by frustrating efforts made by the government to evacuate her. Her revelations, although chronologically vague, were valuable in that they described Soviet methods of investigation and punishment. Former prisoners of the NKVD gave corroborative testimony.

One such former prisoner, named Dashchin, who had been in exile in the Kolyma region, told of an incident in a gold-mining camp. The camp contained 7,000 prisoners from all parts of the Soviet Union, and upon completion of the work there it was evident that the means of transportation to another locality were not available. The prisoners were too weak from malnutrition to go elsewhere on foot, for the nearest work-camp was thousands of kilometers distant. The problem was solved very simply. The prisoners were driven to a cliff that had been mined, and were blown into oblivion. Dashchin was one of the few that miraculously survived the explosion. Somehow he managed to trek across Siberia and return to Ukraine.

The NKVD usually made arrests at night, searching the house and later writing a protocol on the case. The Commission found very many of these protocols both with the corpses and in a separate grave where only documents were buried. All arrested were accused of being "enemies of the people." Some had refused to renounce their religion, others had opposed the collectivization of their private property, still others had spoken dangerous words against Communism. Some had been victims of denunciations or revenge, others had failed to appear at work during a religious holiday, while many had changed their place of work without the permission of the NKVD. Many witnesses questioned by the committee were unable to explain why their relatives had been arrested. Their inquiries addressed to the NKVD or the judge simply evoked the stereotyped reply, "enemies of the people exiled for a long period of time without the right of com-

munication with their relatives." Women appealed to Stalin and other leaders of the Soviet state, but the reaction was the same. I saw and read many cards carrying that message. Among the items found in the graves were remnants of priestly garments, religious books, and correspondence of the murdered with the authorities of the state and the police. Items discovered were put on display—photographs, letters, postage stamps, and crosses—and many residents identified their dead relatives by them.

A religious group in the region of Ulaniv deserves special mention. Called the sect of St. Michael, nineteen of its members were arrested by the NKVD and some of them were identified in the graves. They were recognized because it was their custom to wear a white cross sewn to their clothes. Garments with this cross were found in the graves, sometimes alone and at times still about the corpse. Many members of this sect visited the excavations and recognized their co-religionists.

Statistics of the Tragedy

From May 1943 to October 1943, 9,432 corpses were found in three places of excavation. There were 91 graves with corpses, and three with only clothes or documents. Forty-nine graves had from one to 100 corpses, 33 from 100 to 200 corpses, and nine from 200 to 284 corpses. One hundred and sixty-nine corpses were of women, 120 of advanced age, according to the findings of the medical commission. Forty-nine women were of young or middle age. The corpses of females of advanced age were clothed, whereas those of the younger years were naked. This seemed to bear out the rumors common among the local population that the young women arrested by the NKVD were subjected to sexual brutalities prior to their execution. One pregnant woman was found who had actually given birth to a child in the grave. Most of the corpses were of people from 30 to 40 years of age. Most had died from bullets from a special gun. Some of the victims had been hit by two bullets, others had but one bullet in the head, while still others had received as many as four. Evidences of skull fracture by means of an

instrument, apparently the butt of a rifle, was found in 391 cases. The stronger men had their arms and legs bound. Cases of shooting in the forehead as well as the back of the head were recorded.

Of the total of 9,432 corpses 679 were identified, 468 by their garments, 202 by documents, and 2 by body marks. From the point of view of occupation the identified included 279 peasants, 119 workers, 92 officials, and 189 members of the intelligentsia. Nationally the identified were broken down into 490 Ukrainians, 28 Poles, and 161 uncertain, although the names of the last group suggested almost all the nationalities of the USSR and some from Europe as well.

These basic statistics speak for themselves. Only one place, the garden, was thoroughly examined, for the park and the cemetery were only partially investigated. It is not excluded that many more bodies had been buried in these places. Other localities, which according to the reports of the local population, were also scenes of mass murder by the NKVD were not inspected. It was ascertained that other Ukrainian cities that had been regional and district headquarters of the NKVD had also experienced mass executions. Efforts were made to verify the rumors circulating among the population regarding mass graves. Kiev, Odessa, Zhytomir, Berdychiv, Haisyn, Dnipropetrovsk, Krasnodar in the Kuban region, and other places were supposed to be investigated, but chaotic conditions in Ukraine frustrated such endeavors. It is known, however, very definitely that in Krasnodar, where the Kuban cossacks fought stubbornly against the Bolsheviks in an effort to win independence, the NKVD employed a special machine which ground up the bodies of those shot and oftentimes still living persons as if they were meat and automatically dumped this mass of flesh into the Kuban river. This brutality was affirmed by eyewitnesses who reported various phases of the slaughter.

My companion in the German prison in Potsdam told me that in 1937 instructions were given both to the Communist party and the Comsomol to cleanse the border districts of Ukraine of "enemies of the people." This purge was carried out. The revelations of this former Comsomol both agreed

with and supplemented the findings obtained by the committee of investigation.

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Palestine: Liberty and Justice

SAMUEL EDWARD KONKIN III

For thirty years the conflict raging in the Middle East between Arabs and Israelis has been viewed on tribal partisan grounds. You were either pro-Israel or anti-Israel, and in the latter case, anti-Israel was assumed to be a thin camouflage for "anti-Semitic." With the onset of the 1970s and thanks to the "New" Left, one could be "pro-Arab" rather than just anti-Israel, but the tribalism was expanded, not reduced. Now it was the Arab/Marxist/anti-imperialist tribe against the Israeli/capitalist/Western Democracy camp. Then came the Energy "Crisis" and the division was further muddled by petro-plutocrats lining up with Arabs who were clearly not Marxist and not terribly anti-imperialist.

In other issues of international importance, from World War II to Viet Nam, there was a sense of morality: to which side in a foreign conflict belonged justice? For which side did you cheer in expectation of increased liberty? Not so in Palestine; it was and largely still is assumed we are talking about raw survival: if Israel loses, the Jews will be exterminated (again?); if Israel wins, it might be generous and dole a little *noblesse oblige* to the losing Arabs. Heads they win, tails they win.

There has been a third view of "plague on both your houses," but few of any ideology or intellect or religious commitment have attempted to assess the Palestinian Question (however posed) in terms of maximizing justice. The defenders of Israel will cry "aggressor" at surrounding Arab states rattling their sabres at the Israeli state, but revert to amoral technical discussion when Israeli border expansion or internal treatment of non-Jews comes up.

To find the fourth position of evaluation of historical causation of the present Palestinian situation combined with a determination not to increase the injustice by intervention, one has to look beyond the Left/Right, Zionist/anti-Semitic speeches. As early as the late 1960s, Murray N. Rothbard

called exactly for that in his publication *Libertarian Forum* at the very beginning of the modern libertarian movement.

Revisionism on the World Wars, Korea, and Viet Nam, was integral to libertarianism from its inception; a 1960s' *Rampart Journal* of Robert LeFevre's devoted to Revisionism and spotlighting James J. Martin became a treasured classic to the thousands of students who poured into the movement in 1969 and subsequent years. But since those few libertarians who had not come from the pro-Israel conservative Right had come from the equally pro-Israel Liberal Left (Ayn "Rand," a source of many proto-libertarians, is and was strongly pro-Israel), Rothbard's staunchly Revisionist views on Palestine clapped like a thunderbolt across still-infant libertarian consciousness. For a decade, Rothbard and Martin, and the most radical libertarian Revisionists they inspired -- Roy Childs, Leonard Liggio, Joseph Castrovinci and Ron Hamowy -- battled to win primacy for the Revisionist-isolationist view over the limited-government, Whig-imperialist view of the ex-conservative apologists (most prominently John Hospers and his coterie).

Bit by bit the Revisionists prevailed on World War II, the Cold War, the Progressive era, and perhaps most easily, Southeast Asia. The Middle East issue was the hardest to win -- and by that token the most important victory. Ten years after Rothbard's thunderbolt, the ex-Randist Society for Individual Liberty (SIL) published the first hesitant editorials in their *Individual Liberty* calling for isolationist anti-war activism against U.S. policy in the Middle East based on a tentative Revisionist historical outlook. Finally, Roy Childs, who had ascended to the editorship of *Libertarian Review* after its takeover by Koch's foundation, the crucial bridge and centrist publication between the Libertarian Left and Right, published Bill Birmingham's exhaustive review of Edward W. Said's *The Question of Palestine*. Victory!

The radical Revisionists have prevailed. Consider Birmingham's rhetoric (p40):

The problem, I think, is that the thinking of anti-Palestinian libertarians suffers from a common defect that manifests itself in their view of foreign affairs. The people who think the

Palestinians "want to drive the Jews into the sea" are generally those who believed -- and perhaps still believe -- that the U.S. was "defending freedom" in Vietnam or Iran. In all these cases, the facts about the oppressed people in question were and are easy to find, but they were ignored or denied -- mainly, in my opinion, because of an unwillingness to believe that these non-Western people could have genuine grievances that libertarians could support. The sometimes reactionary and obtuse letters *LR* has received in response to its articles on Iran and the Middle East seem prime examples of this.

The Question of Palestine is especially valuable to libertarians because it deals not so much with facts about Palestine (though it includes them in abundance) as with attitudes: the kind of attitudes libertarians have to shuck off if they are ever to effectively relate to the people of the Third World. I would like to see American libertarians, for example, demand the U.S. end its support for Israel -- not because it is a drain on the Treasury, or because it could embroil us in war, although those are perfectly good reasons, but because it enables Israel to murder and oppress the Palestinian people. I would like to see American libertarians put aside their conservatism, and their xenophobia, and their terror of being somehow contaminated by "leftist" issues and learn to say, with the Egyptian student demonstrators of the early seventies: **We are all Palestinians.**

The corner has been turned. Where the Liberal establishment and the social-democrat Left abandoned moral philosophy to defend Israeli imperialism and Euro-American support with a mixture of unsubstantiated guilt over the German "Holocaust" and pragmatic defense of "Western interests" (i.e. corporate Liberal-owned petroleum interests), the Libertarians moved in with their individual rights absolutism.

Among the States in the world, Palestine won a 142-7 vote in the United Nations, with the entire Common Market abstaining, establishing the right of Palestinians to territory from Israel -- Palestinian land, from which they were thrown off by the Israeli State.

With the world's States and multi-national corporations abandoning the pro-Israeli position, only the American State shores up the Israeli régime. Internally in Israel, the opposi-

tion party is moving towards more compromise even as the governing hard-line coalition disintegrates. And now, in the United States, support for Palestinian liberation moves into ascendancy, and the libertarian movement is the bellwether.

The Old Right remnant of the anti-World War II struggle, the New Left remnants of national liberation struggles of the 1960s, and the pro-Arab special interests are now joined by radical libertarians, the more moderate respectable libertarians (such as LP presidential candidate Ed Clark) and next the border-line libertarian sympathizers of the civil-liberties reform Liberals and free-enterprise conservatives.

There remains a residue of fear from the guilt-by-association tactics of pro-Israel interventionists, strong enough to motivate Editor Childs to prevent the reprinting of Birmingham's article in this JOURNAL OF HISTORICAL REVIEW. (But take heart, *Libertarian Review* is now running only three years behind *New Libertarian* which freely runs ads for IHR.) Notwithstanding, the historical review is worth historiographical review, and one can always refer to the original: "The Revolution That Will Be," Bill Birmingham, p36, *Libertarian Review*, June 1980, Volume 9, No. 6, \$1.50, from 1620 Montgomery Street, San Francisco, Ca 94111.

What Birmingham states, with quotes backing him from Said's book and other sources, is that an indigenous population of Arabs, self-aware as Palestinians (*Filastin Arabiyah*, p38), were held in thrall by the Ottoman Empire, then the British who turned the territory over to the Zionist movement after extensive terrorism by such groups as *Irgun Zvai Leumi* (led by Mehachem Begin and Geula Cohen, the latter being the source of the Knesset resolution making Jerusalem Israel's capital). Arabs were slaughtered, their homes burned, and the rest driven off without recompense as deliberate policy. Thus was the Israeli State founded -- as all others were -- by murder, conquest, and pillage.

Birmingham documents the overt, deep, anti-Arab racism of early Zionists such as Chaim Weizmann (later president of Israel), quotes pro-genocidal passages from the diaries of Zionist leaders, and blatant expressions by those leaders of expropriation -- not liberation -- of Palestinian territory. He has a devastating quote that Said dug up from Moshe Dayan: (p37):

We came to this country which was already populated by Arabs and we are establishing a Hebrew, that is a Jewish state there. In considerable areas of the country (the total area was about 6 percent -- ES) we bought the lands from the Arabs (or more properly, from their feudal overlords -- BB), Jewish villages were built in the place of Arab villages. You do not know even know the names of these Arab villages, and I do not blame you, **because these geography books no longer exist**; not only do the books not exist, the Arab villages are not there either. Nahalal (Dayan's own village) arose in the place of Mahalul, Gevat -- in the place of Jibra, (Kibbutz) Sarid -- in the place of Haneifs and Kefar Yehosua -- in the place of Tell Shaman. **There is not one place built in this country that did not have a former Arab population.** (Emphasis added.)

To a libertarian, the use of "socialism" to rationalize statist oppression is particularly telling. Birmingham unerringly mines Said for this nugget:

Another pillar of Zionism was the "conquest of labor," also known as "Jewish socialism." This was a systematic boycott of the Arab economy, and especially of Arab laborers. There is nothing wrong with voluntary boycotts, but there was nothing voluntary about the conquest of labor. "We stood guard at orchards to prevent Arab workers from getting jobs there," confesses David Hacohen, former head of the Jewish trade union *Histradrut*. His minions would also "pour kerosene on Arab tomatoes," and even "attack Jewish housewives in the market and smash the Arab eggs they bought."

And Birmingham does not neglect the "holocaust" in Israel -- of Palestinians, atrocities such as the massacre of 250 men, women and children of Deir Yassin. "Out of about 950,000 Arabs who had lived in what became the new, enlarged Israel, some 780,000 were refugees, giving the new state a solid Jewish majority and all their abandoned property, to which the Israeli government promptly helped itself. It was as President Chaim Weizman put it, "a miraculous simplification of our tasks."

The Arabs remaining in Palestine were segregated and treated like Blacks in South Africa. Arab books, such as Sabri Jiryi's *The Arabs In Israel*, were suppressed and the author

deported. Children's books treating Arabs like Julius Streicher's books treated Jews, were supported and spread.

If there is any flaw in Birmingham's review, it is perhaps in discussing the Palestine Liberation Organization, a nascent State and thus potentially oppressive. Nonetheless, a good deal of the popular description of the PLO as terrorists without popular support belongs with Belgian-baby eating propaganda and worthy of a lot of solid Revisionist exposé.

Birmingham feels there's still a ways to go:

Unfortunately there are too many libertarians, even though they claim to be the keepers of the classical liberal tradition, who seem quite willing to support the Palestinian cause, or even to acknowledge its justice. True, it is extremely unpopular, and the truth about it well concealed, but obstacles don't stop libertarians from taking equally unpopular and hard to prove positions on a score of domestic issues. Besides, as Dr. Said points out, most of the facts about Palestine and Zionism are readily available; the problem is to connect them, "and see them not as they are hidden, but as they are ignored or denied" (p 40).

But with his review, and the signal of a major victory for justice and liberty in the minds of libertarian intellectuals -- and American intellectuals in general -- success for Palestinian Revisionism -- and Palestinian liberation -- is that much closer.

Nationalism, Racialism and Early British Socialism

RICHARD LAWSON

Modern socialists would be highly embarrassed to learn of the nationalist and racist attitudes displayed by many early British socialists.

Prominent among these was Robert Blatchford, editor of a newspaper entitled *The Clarion*, and author of *Merrie England* (1893) and *Britain for the British* (1902). (A facsimile reproduction of *Merrie England* was issued in 1976 by the Journeyman Press, from which the following quotations are taken).

Bob Blatchford advocated a form of non-Marxian socialism which he supported by an appeal to ethics and common sense. His ideas relating to communal kitchens and the like are rather quaint by modern standards of affluence and privacy, but it must be remembered that when Blatchford was writing in the 1890s large sections of the British working-class were condemned to grinding poverty and degradation.

It is obvious from Blatchford's writings that his military training had conditioned him to attempt to apply the solutions of war to the problems of peace. A parallel between a military society and a socialist one has been drawn before, and Blatchford's approach was to be echoed by the nationalist movements which blossomed all over Europe in the 1920s and 30s.

What concerns us here, however, is Blatchford's obvious patriotism, his awareness of the biological realities of life, and—as modern socialists would term it—his “racial prejudice.” Blatchford was, for example, an enthusiastic advocate of British naval supremacy and a bitter opponent of the IRA rising at Easter 1916. In order to give a proper impression of Blatchford's ideas, however, we can do no better than turn to his vision of *Merrie England*.

Unlike modern socialists who preach the Marxist concept

of absolute economic determinism to the exclusion of all other factors, Blatchford accepted that: "Men are made what they are by two forces: heredity and environment," and continued: "Your intellect and character are at birth what your forefathers made them" (p32).

He also accepted innate differences in national character, praising the British people for being "intelligent, industrious, strong, and famous for their perseverance, their inventiveness and resource" (p2).

While Marxian socialists have an entirely materialistic world outlook, Blatchford specifically attacked *laissez-faire* capitalism for its materialism:

"Your Manchester School treat all social and industrial problems from the standpoint of mere animal subsistence. They do not seem to think that you have any mind. With them it is a question of bread and cheese and be thankful" (p4).

Unlike most modern socialists Blatchford was an advocate of economic nationalism:

The present national ideal is to become "The Workshop of the World." That is to say, the British people are to manufacture goods for sale to foreign countries, and in return for those goods are to get more money than they could obtain by developing the resources of their own country for their own use.

My ideal is that each individual should seek his advantage in co-operation with his fellows, and that the people should make the best of their own country before attempting to trade with other peoples (pp2-3).

Blatchford's advocacy of economic nationalism was carried over into the agricultural field. In the following passage Blatchford addresses himself to Mr. Smith, an imaginary reader:

But-don't you see, Mr. Smith, that if we lose our power to feed ourselves we destroy the advantages of our insular position? Don't you see that if we destroy our agriculture we destroy our independence at a blow, and become a defenceless nation? Don't you see that the people who depend on foreigners for their food are at the mercy of any ambitious statesman who chooses to make war upon them? (p14).

Unlike modern socialists with their open and subterranean connections to cosmopolitan financiers, Blatchford railed against finance capitalism and characterized the Jew as his favorite example of a usurer who lends money for public works:

Suppose a rich Jew has lent a million to the Government at 3 per cent. He draws every year £30,000 in interest. Who pays it? It is raised by taxation. Who pays the taxes? They are all paid either by the workers or by those who get their money from the workers. And the Jew gets his interest for ever. That is to say, that after he has drawn back all his million in interest the Government goes on paying him out of your earnings, my hardheaded friend, £30,000 a year as long as any one is left to claim it. Probably the million was wasted in some foolish work, or wicked war; but because a minister in 1812 was a knave or a fool, British industry is taxed to the tune of £30,000 a year, world without end, amen.

And the worst of it is that the money the Jew lent was not earned by him, but by the ancestors of the very people who are now paying his descendants interest for the loan of it (p29).

In at least one reprinted version of *Merrie England* which the writer of this article has seen, the word "Jew" was replaced by "rich man." This is just one small example of the wholesale suppression of the facts about the nationalist and racist attitudes of early British socialists.

Writing in *The Clarion* Blatchford expressed concern over the influx of "poor unshorn and unsavory children of the Ghetto" into Britain. He said that the number of Jewish aliens in East London was alarming "and their increase appalling." The paper also declared that their habits were "unclean," and that "their presence is often a menace and an injury to the English working classes." (Quoted by Edmund Silberner in "British Socialism and the Jews," *Historia Judaica*, XIV 1952, pp40-41).

Blatchford's economic nationalism was to some extent shared by Pete Curran, the Gas Workers' representative in the Independent Labour Party, though it is important to grasp that the socialists were split over their attitude to the Empire.

While some followed Joe Chamberlain in viewing the Empire as a vital asset, others saw it as a drain on British resources. Perhaps both views had an element of truth in them, but it is beyond the scope of this article to discuss this question. What interests us here is that both views were essentially patriotic. Speaking at a Socialist Congress in 1900 Pete Curran stated:

Great efforts are now being made in England to convince the Trade Unionists that the Colonial policy is in their interests, for it creates new markets and thereby increases the possibility of work and raises wages. But the English Trade Unionists are not to be caught with those fine words; they answer: so long as there are children in England who go hungry to school, so long as there are workers who wander about in rags and die in wretchedness, the English workers have no interest in exporting to the Colonies the goods they produce. And if the "Jingoes" rejoiced in the fact England has become a great country on which the sun never sets, then I say that in England there are thousands of homes on which the sun has never risen.

The reference to "Jingoes" is related to the Boer War which brought the question of Imperialism to a head, splitting the socialist ranks. While some supported the war out of patriotism, others attacked it as the work of shady financiers. The Fabian Society objected (in George Bernard Shaw's phrase) to "stray little states lying about in the way of great powers," while Bruce Glasier of the Independent Labour Party complained in his diary about the whipping up of war hysteria: "All our civilization seems to fall away . . . Alas, the people seem to have gone back. The *Daily Mail* and the other great Capitalist and Jewish . . . papers have excited madness among them . . ." (The views of H. M. Hyndman and his Social-Democratic Federation are covered later in this article).

Before she was married Beatrice Webb had spent a few weeks in the East End of London as a working girl and investigator of sweated labor. As a result of this research she drew a number of conclusions about the Jews which were published in 1888 in *The Nineteenth Century* magazine.

She stated that "the love of profit as distinct from other

forms of money-earning is the strongest impelling motive of the Jewish race," and that they were deficient in "social morality."

In a treatise entitled *Industrial Democracy* written by Beatrice and her husband, they refer to the Jews in England as "a constant influence for degradation."

George Bernard Shaw, meanwhile, characterized the Jews as "the real enemy, the invader from the East, the Druze, the ruffian, the oriental parasite, in a word the Jew" (*Morning Post* 13 December 1925).

In his book *The Outline of History* (1920) H. G. Wells stated: "The Jews looked for a special saviour, a messiah, who was to redeem mankind by the agreeable process of restoring the fabulous glories of David and Solomon, and bringing the whole world at last under the benevolent but firm Jewish heel."

In *Is Race Conflict Unavoidable?* (1924) he wrote:

. . . the natural thought forms, and dispositions and instinctive reactions of Northern Europeans and Jews, Negroes and Whites, Indians and Chinese, vary subtly and profoundly, you can no more ignore differences of race than differences of sex. They are things greatly intensified and supplemented by differences of tradition, training and conditions, but when all such modifications are eliminated, essential differences remain.

Of all the early socialists with nationalist and racialist leanings, one of the most genuinely patriotic was the self-confessed but highly enigmatic Marxist, H. M. Hyndman (1842-1921). Hyndman, whose family was of Ulster Scots origin, was originally a "Tory Radical." As a young man he was sympathetic to the Italian nationalist struggle, the *Risorgimento*, and became interested in greater unification between Britain, Australia and Canada. He may have been influenced in this by his Cambridge contemporary, Charles Dilke, whose *Greater Britain* was published in 1868.

Hyndman gradually took a greater and greater interest in socialism, however, and in January 1881 he wrote an article

in *The Nineteenth Century* magazine entitled "The Dawn of a Revolutionary Epoch." This made some interesting revelations on the role of Jews both in the "Establishment" and in revolutionary movements:

The influence of the Jews at the present time is more noticeable than ever . . . They are at the head of European capitalists . . . In politics many Jews are in the front rank. The press in more than one European capital is almost wholly in their hands. The Rothschilds are but the leading name among a whole series of capitalists . . . But while on one hand the Jews are thus beyond dispute the leaders of the plutocracy of Europe . . . another section of the same race form the leaders of that revolutionary propaganda which is making way against that very capitalist class represented by their own fellow-Jews. Jews—more than any other men—have held forth against those who make their living not by producing value but by trading on the differences of value; they at this moment are acting as the leaders in the revolutionary movement which I have endeavored to trace. Surely we have here a very strange phenomenon . . . Those, therefore, who are accustomed to look upon all Jews as essentially practical and conservative, as certain, too, to enlist on the side of the prevailing social system, will be obliged to reconsider their conclusions. But the whole subject of the bad and good effects of Jewish influence on European social conditions is worthy of a more thorough investigation than can be undertaken here. Enough, that in the period we are approaching not the slightest influence on the side of revolution will be that of the Jew.

Later in the same year Hyndman founded the Democratic Federation, which changed its name to the Social-Democratic Federation in 1884, to the Social-Democratic Party in 1907, and effectively became the British Socialist Party in 1911.

Throughout the rest of his political career Hyndman considered himself to be a Marxist, though Marx was jealously contemptuous of him and Engels hostile. It was perhaps the crowning irony of Hyndman's life that he should have continued to describe himself as a disciple of a Jew, when his attitude to the Jews as a group became less and less ambiguous and more and more openly critical.

Hyndman condemned the Jameson raid as a "piratical expedition" bankrolled by "the most loathsome set of Jew

capitalists and Christian financiers." (*H. M. Hyndman and British Socialism* by Chushichi Tsuzuki, Oxford University Press, 1961, p126).

When the Boer War finally broke out he described it as "the Jews' War" and as an "abominable war on behalf of German-Jew mineowners and other international interlopers." At a London meeting in 1900 he spoke so forcefully of the "Jewish International" that a motion of censure was tabled for the forthcoming party conference (*Ibid.* p128).

Hyndman was disturbed by the election to the Federation's executive in 1900 of Theodore Rothstein, a Jewish emigré from Russia. It was Rothstein and Zelda Kahan, who was also of Russian-Jewish origin, who led the opposition to Hyndman's growing mistrust of German ambitions and the support given to them by German-Jewish socialists.

In a private letter dated 9 May 1905 Hyndman complained that: "... among certain cliques it is as inadmissible to criticize the Germans in Socialism as it is to point out that Jews have their drawbacks" (*Ibid.* p199).

The struggle with Rothstein had a strange sequel for during the subsequent Great War Hyndman got hold of a list of Foreign Office employees which included Rothstein's name: "What was my amazement and horror," wrote Hyndman, "to find among them the name of Th. Rothstein, a Russian-German Jew, who has been working here for years in and out of the Socialist movement . . . for and on behalf of Germany" (*Ibid.* p244).

In the pre-War period the Labor Party in the House of Commons opposed British rearmament, but Hyndman advocated it particularly with regard to the navy. He accused the Labor Party of wanting only "a sham defense" which was "worse than no defense at all" (*Ibid.* p210). Kahan and Rothstein naturally agitated against him.

In the 3 September 1910 issue of his paper *Justice*, Hyndman wrote of:

... the right and duty of this nationality to maintain its independence, even under capitalism . . . There is no mistake about that. If this is to be a jingo, then I am a jingo; if this is to be a bourgeois, then I

am a bourgeois, if this is to be an opponent of organized Socialist opinion, then I am an opponent of organized Socialist opinion.

It is obvious from the above passage that Hyndman, although a self-proclaimed "Marxist," was first and foremost a patriot, and only secondly a socialist; while his "internationalism" stopped short of internationalism!

In 1911 the transformation of the SDP into the BSP with added elements who had left the Independent Labour Party, gave Zelda Kahan and her supporters a majority on the new executive in favor of disarmament. Hyndman threatened to resign while one of his supporters, Victor Fisher, actually did so, denouncing Kahan and "comrades alien in blood and race" (*Ibid.* p213).

In Ireland, meanwhile, the Ulster Loyalists were arming to resist Irish Home Rule, and Hyndman welcomed "the bold front shown by the Ulstermen" (*Ibid.* p189). Events there were soon overshadowed by the European conflict, however.

When the First World War broke out Hyndman drafted a manifesto declaring that Britain had no interest in the quarrel, but once Britain was itself at war Hyndman came out strongly in support of his own country. His hold on the party weakened, however, when a member of the executive who supported the war volunteered for military service, and was replaced by an internationalist, J. Fineberg, another Russian Jew. This was deplored by Hyndman's supporters who attacked "the pro-German attitude of several Russo-Jewish refugees" (*Ibid.* p225).

Victor Fisher who had earlier been reconciled with the BSP repudiated it entirely as being dominated by the internationalist and thus unpatriotic outlook of exiles. In April 1915 Fisher formed a Socialist National Defense Committee which included Blatchford and H. G. Wells. It advanced the cause of "Britain for the British," an echo of Blatchford's 1902 pamphlet, and attacked the anti-War "pseudo-Socialists" who were "aliens by birth, blood or sentiment" (*Ibid.* p233). This committee later became the British Workers' National League and later still the National Democratic Party.

Hyndman, meanwhile, split away from the BSP in April

1916, and soon after formed the National Socialist Party. Amongst its leading personalities was the patriotic Adolphe Smith, who collaborated with the authoress Nesta Webster in her once famous exposés of that peculiar alliance between capitalism, bolshevism and German imperialism.

Hyndman was sympathetic to Kerensky and the social revolutionaries who wanted to pursue the war, but bitterly opposed to the bolsheviks. He later denounced Lenin as "a communist Ivan the Terrible," and described the bolshevik regime as "autocratic, cruel and butcherly to the last degree" (*Ibid.* p239). He supported Allied intervention against the bolsheviks, provided support was given only to those who opposed both bolshevism and czarism.

In May 1917 Hyndman attacked Karl Marx's grandson, Jean Longuet, the leading pacifist in the French Socialist Party. Hyndman concluded: "Of late the Jewish blood in him had been manifesting itself chiefly in love for intrigue" (*Ibid.* p244).

When peace came the NSP advocated that Hyndman should act as a British representative at the Peace Conference, a suggestion which was supported by the conservative *Morning Post* which, incidentally, did a great deal to expose the real nature of bolshevism. The paper praised him as "a sound Patriot—an Englishman who does not allow his socialism or his democratic passion to produce anti-nationalism," (*Morning Post*, 28 November 1918).

It need hardly be pointed out that the conservative *Morning Post* and the socialist H. M. Hyndman are both far removed from their modern counterparts today.

Hyndman was to have little role to play in the post-War world, and he died after a short illness in November 1921. In March 1922 a Hyndman Memorial Committee was set up whose members included Bernard Shaw and Wickham Steed, editor of *The Times*. The position of Wickham Steed was somewhat analogous to that of the *Morning Post*. In his memoirs, *Through Thirty Years* (Heinemann, 1924), Steed suggested that President Wilson's demand for recognition of bolshevik Russia at the Peace Conference was motivated by "Jacob Schiff, Warburg and other international financiers

who wished above all to bolster the Jewish bolshevists to secure a field for German and Jewish exploitation of Russia."

What Hyndman shared in common with both the *Morning Post* and Wickham Steed was a common ethnic loyalty which transcended their political differences. It was in essence a mirror image of that opposing ethnic thread which joined international finance and bolshevism, and it was to foreshadow the development of the new political patterns of the 1920s and 30s.

In retrospect the First World War, like the Second was a cataclysmic tragedy which all true patriots have come to deplore. At the time, though, support for the war was the mark of a patriot, and it is in that light that the attitude of these pro-war socialist pioneers must be seen.

The obvious patriotism and candid racialism of these early socialists is in marked contrast to the attitudes and views held by socialists today. The triumph of internationalism and the change from an open-minded and well-meaning approach to a mindless religious fanaticism is a reflection of the changing genetic complexion of socialism's own advocates.

Auschwitz Notebook

DITLIEB FELDERER

Doors & Portholes

As I illustrated with my slide presentation at the 1980 Revisionist Convention at Pomona College, Claremont, California, one of the most blatant examples of Holocaust forgery is in the access to the "gas chambers."

Auschwitz I

At Auschwitz I there are no less than five doors or doorways giving access to the "gas chamber." There are double doors (i.e. with a small lobby) at each end of the room, and one doorway off to the inside, which leads into the crematory area. However, this latter doorway **has no door** and shows no sign of ever having borne one. This alone would seem to rule out the possibility of the room being used to gas people. Either the people would have escaped through the (doorless) doorway, or the gas would have flowed out the same way and either gassed the crematory workers and/or exploded with the heat.

At the end facing the gallows (where Rudolf Höss met his end after "confessing" to all kinds of atrocities at Auschwitz) the outside door is rather strange. It is made of light masonite board and tin-plate, and the locking or barring mechanism is on the inside. This would seem to indicate that the gasees locked **themselves** in. The door is so flimsy that a child could knock a fist through it. The porthole in the door (whose glass was broken when we visited) gives a very fine view, not of the interior of the room, but of the lobby wall about one meter away from the door. In no way could this door be described as "hermetically-sealed."

Likewise, the inner door of this lobby is incredibly flimsy. The doorhandle and lock look as if they came out of a Polish farmhouse. This door is made entirely of wood.

We guessed that these two doors had been added or altered after the war, and our discussions with the camp staff in 1979 confirmed this.

Standing inside the room, we can see another door at the far end. The doorposts are made of wood, and the door itself is made of wood and glass. The handle and lock are so weak that they keep falling apart. The door opens inwards, into the "gas chamber." When we asked Mr. T. Szymanski, the (now retired) curator, how it was that the gasees did not just smash the window in this door and escape, he advised us that he had never investigated this door so he could not give us a definite answer!

The outside door at this far end is a definite fake. It is made of masonite, unlike the other three doors, it opens outwards, and has a round porthole. We **know** that this door has been altered three times by referring to various Auschwitz guide books over the years. The first door appeared in *Oswiecim* (10, p197) and seems to be the original 1946 door. There are nine horizontal wooden slats in this original door, and no porthole. The second door appears in *We Have Not Forgotten* (6, p88), which was published in 1961. This door had an iron bar added to the upper part of the door, plus a **square** porthole.

Birkenau (Auschwitz II)

Confusion reigns here again. A model of Birkenau which is on display at Auschwitz a couple of miles away transposes many of the rooms. Un/dressing rooms become the gas chamber, and vice versa. Likewise, the book *Oswiecim* (10, p200) blatantly makes the transposition. Unfortunately, it is not possible to totally check these allegations forensically, since the Germans are supposed to have blown up the business part of all the Birkenau gas chambers shortly before the camp was evacuated in 1945. The four installations are numbered 2 through 5 (with 1 being the number given to the gas chamber/crematorium at nearby Auschwitz proper). The entire building of Crematory 4 has disappeared except for the foundations. Crematory 5, its "mirror image" next to it, has also been

damaged somewhat. Crematories 2 and 3 are partly destroyed, but there still remain a couple of buildings which I was able to explore inside. My report was published in the previous issue of THE JOURNAL OF HISTORICAL REVIEW.

An exhibit on display in front of Crematory 2 shows a plan of the alleged building, with a text in Polish, English, French and Russian (but not German). The English text reads:

CREMATORIUM II, ACTIWE [sic] SINCE
SPRING 1943, WITH GAS CHAMBER AND OVENS
TO BURN CORPSES IN. IN ORDER TO
CAMOUFLAGE THE CRIMES PERPETRATED
THERE THE TERRAIN OF THE CREMATORIUM
WAS SCREENED WITH POPLARS.

COMMENT:

1. UNDESSING ROOM
2. GAS CHAMBER WHERE CIRCA 2000 PEOPLE WERE KILLED SIMULTANEOUSLY.
3. ELECTRIC LIFT FOR TRANSPORTING BODIES FROM GAS CHAMBER TO THE HALL WITH OVENS.
4. ROOM WHERE HAIR WAS CUT AND GOLD CAPPED TEETH EXTRACTED.
5. HALL WITH CREMATING OVENS.
6. OVEN IN WHICH PERSONAL DOCUMENTS OF THE KILLED WERE BURNED.

The plan on this display often transposes the rooms in contradiction to the model over at Auschwitz I. There is no trace whatsoever of any furnaces, chimneys, sliding doors, screw lids, perforated sheetmetal columns, electric lifts, or any other Holocaust props. The original German construction plans are kept under lock and key, so there is no way of knowing for sure if these were ordinary crematoria, or whether they were air-raid shelters or potato storage bunkers. My guess is that they were indeed ordinary crematoria, and that they were dismantled and then partly demolished by the Soviet liberators.

The only one of these four structures which has walls still standing is Crematory 2. The Exterminationists allege that the victims would descend a few steps into the un/dressing

room and then they would be gassed next door and burned. However, the "gas chamber" section does not have a door! The gasees would appear to have been spirited through brick and concrete walls. Such are the magickal possibilities in the Holocaust pantomime.

Majdanek

At the Majdanek "gas chamber" we find two sturdy metal doors, each resting on three hinges, fastened onto the metal frame. Both doors have a porthole. There is a bluish color around the door frame, which we shall discuss further below. By comparing pictures of this structure in 76, p48 and 88, p30 it is quite evident that the building has been altered. In both these pictures the roof above the doors is missing.

When we visited Majdanek (Lublin) we discovered that the bluish color around the doorposts had been artificially applied. We discovered this by examining the total area of blue coloration. We found that not only were the walls of the "gas chamber" colored blue, but so too were the legs of a modern signpost adjacent to the doorway. We took a scraping of this coloring for forensic examination in Sweden.

Stutthof

It is important to bear in mind that we cannot in the least depend on the present appearance of Stutthof's "gas chamber." It may be that the entire building has been erected post-war, but in any case we do have definite evidence of alteration at least. There are two main sources for this:

First we have the 1960 photo in the book *We Have Not Forgotten* (2, pp108-109). This is quite different from the 1969 picture of the same "gas chamber" in *Stutthof Guide Informateur* (72, p68). The brickwork is entirely different from one book to the other; and what is more, both are different again from the present day structure. Over the years, the doors have been made more and more heavy, in an effort to create some "gas chamber" window-dressing. There are no portholes.

Paradoxically, the Polish government's 12 book tells us on page 70 that "Stutthof had no gas chambers."

Dachau

Despite recurrent claims in the popular newspapers, not even the Exterminationists maintain that anyone was gassed at Dachau. The guru of Exterminationist adherents, Simon Wiesenthal, wrote to *Books & Bookmen* (April 1975) to state that there were no extermination camps on German soil. Martin Broszat, enigmatic head of the IHR's look-alike in Munich, the Institute for Contemporary History, wrote to *Die Zeit* on 26 August 1960 to say the same thing.

The installations on display at Dachau today are quite obviously fumigation closets for clothing. A photo appears in both Butz's definitive opus (109) and in Richard Harwood's marvelously readable *Nuremberg Trials* (130). The inscription on the door about "Gassing Times" and "Deadly Danger!" would seem to so obviously disprove the extermination function that one wonders at any of the American liberators ever being taken in -- even taking into account the Americans' renowned lack of linguistic ability.

Needless to say, fumigation closets do not need peepholes or "screw-tight mushroom lids" on the roof, and the "liberated" West Germans have not shown the same "poetic license" that their Polish counterparts have, in adding little bits here and there to "help educate backward people" about the "gas chambers."

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Book Reviews

THE SECRET BETRAYAL, Nikolai Tolstoy, Charles Scribner's Sons, 1978, 503pp, hardback, available from IHR at \$16.00. ISBN: 0-684-15635-0.

From 1943 until early 1947 Western countries, led by Britain and the United States, returned nearly two and a half million prisoners of war and refugees to the Soviet Union, regardless of their individual wishes. Additional thousands of old émigrés (people who had fled Russia after the Bolshevik Revolution and the Civil War) were also forcibly sent to the USSR, along with other people of Russian descent who had never lived within the borders of Russia.

The forced repatriation of Russians at the end of World War II has been dealt with in several books that appeared before Count Tolstoy's book was published in Britain in 1977 under the title of *Victims of Yalta*. One of the first studies of this grim episode was Peter Huxley-Blythe's *The East Came West* (The Caxton Printers, 1964). The late Julius Epstein, of the Hoover Institution, twice went to court in an effort to dislodge records relating to this topic. His findings appeared in 1973 with the publication of *Operation Keelhaul: The Story of Forced Repatriation from 1944 to the Present* (Devin-Adair). A year later Nicholas Bethell's *The Last Secret: Forcible Repatriation to Russia 1944-7* (Basic Books, 1974) was published in Britain and the United States. *The Secret Betrayal* is the most complete account of forced repatriation to appear thus far. Between 1971 and 1978 pertinent government records were declassified and the book has a firm foundation in British archival records, as well as a wealth of information gained by interviews and correspondence with policy-makers, military officers who conducted repatriation operations, and a few of the victims who managed to survive the ordeal. This is a thoroughly documented account of the British role in repatriation.

With the invasion of Western Europe in June 1944, thousands of Russian prisoners fell into the hands of the Allies. Many were forced laborers who had been working on the Atlantic Wall for the Todt Organization. Others were simply refugees. However, the Western Allies were surprised to discover that thousands had willingly joined the Wehrmacht. Soviet Foreign Minister Molotov asserted in May 1944 that the number of Russians serving in the

German armed forces was "insignificant." Actually, approximately one million of Stalin's subjects had joined the other side.

By late June the British Foreign Office decided to repatriate all Russian POWs, callously disregarding the consequences of such a policy (early in the war Stalin had made it clear that any Soviet citizens who were even temporarily out of Communist control would be regarded as traitors. Official Orders threatened "deserters" and POWs with draconian measures). On 24 June 1944, Patrick Dean, the Assistant Legal Adviser of the Foreign Office, declared: "In due course all those with whom the Soviet authorities desire to deal must . . . be handed over to them, and we are not concerned with the fact that they may be shot or otherwise more harshly dealt with than they might be under English law."

The War Office held a different view. Britain's SOE (Special Operations Executive, an organization created in November 1940 to encourage, direct, and supply resistance groups in countries occupied by the Axis) had distributed leaflets to Russians in the German armed forces promising that Russians surrendering to the Allies could receive political asylum if they wished. Despite stiff protests, the military was unable to prevail upon the Foreign Office to reverse its unilateral decision to return **all** Russians to Soviet authorities.

British Foreign Minister Anthony Eden, who, Tolstoy reports, "was responsible for initiating the whole policy," first reached agreement with the Soviets on repatriation at the Moscow Conference in October 1944. The United States joined with Britain and the Soviet Union in reaffirming the program of repatriating Russians at the Yalta Conference. However, nothing in the agreement on POWs referred to the return of Soviet citizens who were unwilling to go back to the USSR. Nor did it provide that those who had never been citizens of the USSR should be delivered to Stalin.

During the summer of 1944 the British began to ship thousands of Russians from POW and refugee camps to the USSR. When informed of their destination, many of the prisoners committed suicide. The Foreign Office did what it could to suppress news of the suicides because, warned Patrick Dean, "these suicides might possibly cause political trouble [in Britain]."

British officers who delivered prisoners to Soviet ports, such as Murmansk and Odessa, witnessed NKVD execution squads murder Russians as they left ship. Responding to a plea that mercy be shown to those who did not wish to return to the Soviet Union, Eden wrote that the "provisions of the Crimean Agreement" had to be upheld, for "we cannot afford to be sentimental."

By the time the war in Europe ended in May 1945, over two million Russians had surrendered to British and American forces. Soviet Repatriation Commissions were established throughout Western Europe, staffed by agents of the NKVD and SMERSH. In some instances, the Soviet officials intimated that Stalin had proclaimed a total amnesty. Large numbers of Russians who had been POWs or slave laborers welcomed the opportunity to return to their homes and loved ones and they willfully went back to the Soviet Union. Thousands of others, however, had an idea of what the consequences would be if they fell into the hands of Stalin's agents. Some claimed the protection of the Geneva Convention regarding prisoners of war. Others hoped to be resettled in a non-Communist part of the world.

The British resorted to various ruses in an effort to repatriate anti-Communist elements as easily as possible. For example, at the close of the war, around 50,000 Cossacks were in British-controlled parts of Austria. Along with about 100,000 Georgians, various Cossack tribes had fought with the Germans against the Soviets and, with their families, retreated westward as the Third Reich collapsed. When repatriating the members of the 15th Cossack Cavalry Corps, the British deceived them by telling them that they would first be sent to Italy and ultimately to Canada. In other instances it was necessary to set troops upon the unarmed men, women, children, forcing them into trucks or railroad cars. As they were being rounded up, many displayed documents proving that they were citizens of France, Italy, Yugoslavia, or registered stateless with Nanssen passports issued by the League of Nations.

Chapter eleven, entitled "An Unsolved Mystery," attempts to unravel one of the most appalling incidents in the repatriation story, the handing over to Stalin of long-time opponents of the Soviet régime who technically were exempt from repatriation because of the fact that they had never been Soviet citizens. The agreed upon definition of a "Soviet citizen" was "a person born or resident within the pre 1 September 1939 boundaries of Russia (who had not acquired another nationality -- or a Nanssen passport, which would render the subject Stateless) . . ." By this definition thousands who had fled Russia during the Civil War and who found themselves under British control at the end of the Second World War should not have been sent to the USSR. Among the thousands delivered to Stalin was 76 year old Czarist General Peter Krasnov; Andrei Shkuro, a cavalry leader who had fought for the Czar and had been decorated by the British in the First World War and who fought with the German 1st Cossack Cavalry Division in the Second World War; and Sultan Kelech Ghirey, leader of the

Caucasians. British officers informed these men that they were requested to attend a meeting with Field Marshal Alexander. They boarded trucks and were then turned over to Soviet authorities in Austria. As Tolstoy relates: "Even the Soviet authorities who received them were astonished that the British should have included these people in the consignment. At Judenberg (the delivery point in Austria) the Red Army General Dolmatov asked in surprise why the old émigrés had been handed over: to his knowledge the Soviet authorities had never demanded them. NKVD interrogators were frankly incredulous." Most of the older émigrés had fought as Allies of the British in the First World War. On 12 January 1947, Generals Krasnov and Shkuro, along with the German commander of the 15th Cossack Cavalry Division, General Helmuth von Pannwitz, were executed, after having spent nineteen months in the infamous Lubianka Prison. Most of the other Cossack and German officers of the Cossack units were also executed. "In this way," the author explains, "the British Government had in essence sentenced to death without trial German officers who had been received by them as prisoners of war."

Brigadier Geoffrey Musson, who delivered these Cossacks to the Soviets, told the author that he received oral orders from his superiors compelling him to return all the Cossacks under his control, regardless of their actual nationality. Some documents relating to this particular incident remain classified and other have "mysteriously disappeared." Tolstoy is confident that "the handover of Krasnov and Shkuro in particular, and the officers at Lienz in general, was no blunder committed by some hard-pressed staff officer in a moment of stress, but a carefully planned operation . . . The motive presumably was to co-operate with Soviet forces in Austria."

Military officers ordered to enforce repatriation were often surprised at the alarm expressed by the refugees when they learned that they were to be shipped eastward. Lt. Michael Bayley related how Russian peasants who had been working as slave laborers on German farms begged to be allowed to stay in Germany. The perplexed British officer was told by members of the Polish Armored Division that "of course the Russian peasants were better off in Germany -- why couldn't we let well enough alone." Another officer explained that he and his fellow officers believed the Cossacks' fears to be groundless. British wartime propaganda had portrayed the USSR as being "a kind of utopian socialist state . . . and that they would behave compassionately towards these people whom we were deputed to send back." Throughout the war there had been a blackout of news unfavorable to the Soviet system, thus

it was hardly surprising that the military men detailed to enforce repatriation felt that the USSR was governed by the Four Freedoms, and that Russian refugees consequently had little to fear from their own government.

Protests against the repatriation policy were being raised by the summer of 1945. The Commander of the 2nd Polish Corps, General Anders, complained that the Soviets were trying to kidnap Polish citizens. On 5 July 1945, the Vatican sent a plea to the British Foreign Office and the U.S. State Department that thousands of Ukrainians in the West should not be sent back. John Galsworthy of the Foreign Office minuted: "We do not wish to attract attention to this aspect of the Agreement which is, of course, in opposition to our traditional attitude towards political refugees . . ."

Other objections were raised by Allied occupation commanders. In Italy, Field Marshal Alexander finally told a Soviet Repatriation Mission under General Basilov that he would not be allowed to bully unwilling Ukrainians into returning to Russia. General Eisenhower likewise viewed with distaste the use of force against helpless Russian refugees and POWs. He placed a temporary freeze on repatriation operations and asked his superiors in Washington for a definite ruling on the issue. Field Marshal Montgomery followed suit and in the Fall of 1945 ordered that force no longer be used for the repatriation of Soviet nationals. The American and British governments thus assumed the onus for continuing the repatriation policy. Galsworthy of the Foreign Office wrote, "We made up our minds long ago that we could not try to save Russians from their Government, however much we might wish to do so on purely humanitarian grounds."

Apologists for the forced repatriation policy have claimed, without evidence, that "Stalin might have contemplated holding liberated British prisoners hostage." Why then were hundreds of thousands of Russians forcibly repatriated after all the British and American prisoners liberated by the Red Army in eastern Germany were returned to the West? Tolstoy believed that the Allied diplomats wanted to continue to co-operate with the Soviets in building a new post-war world order. "Suggestions that the Soviet Union could represent a potential threat, however ably presented, were ridiculed . . . Foreign Office officials held that Stalin's intentions towards the West were beneficent, and that to work in co-operation with him was . . . essential to British interests. The fate of the Russians whose return they enforced was an unfortunate but unavoidable sacrifice to the greater aim."

Nikolai Tolstoy has proven that the British were guilty of flouting the principles of British law and the Geneva Convention. The

one shortcoming of the book is Tolstoy's lack of emphasis on the role played by the United States government in the repatriation policy. Despite this flaw, Tolstoy has written a book which sheds considerable new light on one of the most tragic episodes of the twentieth century.

CHARLES LUTTON

THE CRIME OF MOSCOW IN VYNNYTSIA, Introduction by John F. Stewart, Preface by Lewis Brandon, Institute for Historical Review, 1980, 48 pp, paperback, \$3.00 from IHR. ISBN: 0-911038-90-6.

In 1943 the German occupation authorities in Ukraine discovered the bodies of 9,439 victims of the Soviet NKVD.

The victims were all Ukrainian dissidents, who had been rounded up by the Soviets during 1937-39; before the German invasion. The Germans discovered their bodies under an orchard, under a children's playground, and in a park.

The Germans brought together an International Commission of forensic experts from eleven different European countries; Allied, Axis and neutral.

The forensic experts examined the bodies, and found as follows:

- All male corpses had their hands tied behind their back, and had been shot in the back of the head.
- 60 corpses had also been bludgeoned, indicating that the original gunshot had not killed them outright.
- Three female corpses were nude, and did not have their hands tied, indicating probable sexual interference.
- The clothing on the victims indicated that they were all working class or peasants.
- One victim, at least, had soil in his stomach, indicating that he had been buried alive.

In an uncanny re-enactment of the German discovery of the Katyn Forest murders of 14,500 Poles, the Germans had to hastily rebury the bodies and retreat before advanced Red armies. As with the Katyn affair, the Bulgarian member of the International Commission was captured by the Soviets. However, in this case the Bulgarian did not renege on his testimony; he was executed. Neither did the Soviets try to pin the blame for the Ukrainian deaths on the Germans; there was no way that even the double-talking Communists could have construed such a lie.

In the end, the entire affair was covered over, along with the corpses themselves. It was not until 1951 that a brave group of Ukrainian expatriates and sympathizers in the West published this 48-page booklet exposing the atrocity for all to witness. But even this brave voice crying in the détente wilderness would have faded away, had it not been for the efforts of the Institute for Historical Review.

Thanks are due to the Vynnytsia Remembrance Committee, headed by Dr. Jaroslaw Sawka, for their encouragement and guidance in the bringing about of this much-needed production.

LB

GENOCIDE IN THE HOLY LAND, Rabbi Moshe Schonfeld, Neturei Karta of the U.S.A., PO Box 2143, Brooklyn, NY 11202, 570pp, paperback \$8.00.

Genocide in the Holy Land by Rabbi Moshe Schonfeld is a worthy sequel to the same author's *The Holocaust Victims Accuse*. Rabbi Schonfeld presents a documented account of the destruction by the Zionists of Middle Eastern and North African Jewry. Although the book focuses on the plight of Yemenite Jews there is also considerable material on the uprooting of the Jews of Iraq, Iran and Algeria. Rabbi Schonfeld relates a sorry tale of kidnapping, murder and religious persecution and the book is a damning indictment of the "secular Socialist" Zionist state. Although many readers may not accept Rabbi Schonfeld's dogmatic Jewish Orthodox biases nonetheless this book is essential reading for those wishing to gain knowledge of what really took place in the "bastion of democracy," Israel.

BEZALEL CHAIM

THE FASCIST EGO: A POLITICAL BIOGRAPHY OF ROBERT BRASIL-LACH, William R. Tucker, University of California Press, 341 pp, hardback \$22.95. ISBN: 0-520-027108

Robert Brasillach, one of the most promising literary critics, novelists, poets and journalists of the thirties, was condemned in a French courtroom of collaboration with the Germans and was executed in 1945, despite pleas for clemency to DeGaulle by such

notables as Albert Camus, Francois Mauriac, Jean Cocteau, Colette, Gabriel Marcel, Jacques Rueff, Paul Valery, Georges Duhamel, Arthur Honegger, Jean-Louis Barrault, Paul Claudel, and others.

The author, a member of the Department of Government, Lamar University in Beaumont, Texas, sees in Brasillach's involvement with fascism "a form of anarchic individualism or right-wing anarchism . . . and far from being a form of social or moral conservatism, Brasillach's fascism was inspired by an anti-modernism that placed the creative individual's sensibilities and his ego at the center of things. Brasillach's fear that the individualist prerogatives of the creative elite would be submerged in the industrialized and rationalized society that loomed on the horizon was important as a basis for his thoughts and actions."

Professor Tucker's attempt to link anarchism and fascism is not very successful but his book is an indispensable source for an understanding of Fascist ideology. Ultimately, like most academics, Professor Tucker is trapped by the "lock-step" reflexes of the last forty years but the issues he raises in the book are well-worth discussing.

BEZALEL CHAIM

THE OTHER HOLOCAUST: MANY CIRCLES OF HELL, Bohdan Wytwycky. Novak, 1980. 918 F Street NW #410, Washington, DC 20004, 96pp, paperback. ISBN: not given.

The inevitable has happened. Exterminationist circles are viciously divided as to "whose Holocaust is it anyway?"

This Ukrainian author has sought to hitch a ride on the Holocaust gravy-train, by addressing the issue of the 9-10 million (or as some say, 5 million) "Others" who perished along with the magickal six million Jews. The reaction has been polarized.

Rabbi Seymour Siegel of the Jewish Theological Seminary of America says that "There is a brotherhood of suffering. Dr. Wytwycky's work helps create that brotherhood."

Professor Jacob Neusner of Brown University enthuses: "I certainly endorse this document, which is objective and factual, and which deserves the widest circulation."

Michael Berenbaum, Head Holocauster at the President's Commission on the Holocaust (see book review on pages 174-177 of our Summer 1980 issue) is not so sure as to the ideologically correct line to take. He agrees that "Wytwycky has begun a critically

important task" but that he has some "philosophical and methodological reservations" about the book. The main reservation he has is that he would have liked "to have seen his keen intellect probe the critical and unavoidable question of the collaboration with the Nazis of the other victims of their oppression in murdering Jews, sharing with their enemy the most central goal -- the extermination of the Jewish people." Such is the paranoid world of the professional Exterminationist that he identifies the non-Jewish exterminatees as exterminators.

Indeed, Berenbaum's Holocaust Commission, under the guru-ship of survivor *extraordinaire* Elie Wiesel, has exhibited a considerable amount of anxiety on this vexed question. (Maybe these were the "nocturnal obessions and complexes" that Wiesel refers to in his revealing introduction to his *Report*?) The commission gnashed its collective teeth over whether or not all those "Others" should be included in any Holocaust memorializing. They lurched this way and that way, endeavoring to placate all those "Others" who sought to elevate themselves to the same pinnacle of aloofness from criticism which is enjoyed by the Tiny Remnant of Jewish survivors. (Not least among these "Others" was, of course, the unsavory collection of Negro child-molesters and renegade Poles who had been co-opted onto the Commission as "window dressing" to make it appear that it was not a **totally** Jewish operation.)

The slightest move by the Commission to memorialize the "Others" brought down condemnation and rebuke from the lofty towers of Jewish academia. The most vitriolic attack on this Holocaust universalizing came from Prof. Yehuda Bauer, writing in the *Chicago Sentinel* of May 1980 and the *Australian Jewish News* of 18 April 1980:

In this [President Carter's] most disturbing statement, the Holocaust is re-defined to include the sum total of all the atrocities committed by the Nazis . . . The Holocaust in this view is no longer a unique historical event . . . but a hold-all term for "the inhumanity of man to man," and similar generalizations. Not only were the six million Jews murdered by their enemies; they now stand in danger of having their unique martyrdom obliterated by their friends.

Jews . . . were killed for the crime of being born. Their destruction was a sacral act. Even the method of their murder after 1941 -- gassing -- was different: only a few thousand gypsies and a smaller number of Soviet prisoners of war shared the fate of millions of Jews. The place of the Jews in the Nazi world was unique, and was related to the unique history of the Jewish people and their historical relationship to the non-Jewish world.

The fact that a U.S. administration must necessarily be under political pressure from the many groups that make up the American nation who now, paradoxically, appear to envy the Jews "their" Holocaust, is tragic, or infuriating, or sad.

Bauer's essay was also quoted at length in the *Baltimore News American* of 11 May 1980, by Gary Rosenblatt, editor of the *Baltimore Jewish Times*. Rosenblatt anguished over the construction of Baltimore's own Holocaust Memorial at the Inner Harbor, worrying whether or not it should refer to "Others." He noted that many Baltimore Jewish groups felt that a universalized inscription would be "watered down" and "trivialized" if it were to include all who died. Such, it seems, is the arrogance of the Tiny Remnant, that the alleged deaths of 9-10 million people (or as some say, 5 million) are "trivia" compared to the alleged deaths of six million (or as Raul Hilberg says, 5.4 million; or as Gerald Reitlinger says, 4.6 million) just because they do not happen to be of the Jewish faith!

Happily for Bohdan Wytwycky, such conflicts between "unique, sacral acts" on the one hand, and "trivial, universalized" grab bags of inhumanitarianism on the other, are transmitted at an altitude far above his helotic sandbox.

It is virtually impossible to provide a critique of the content of his book, because it presents so very little information. Most of the text is editorializing and unreferenced *ad hominem* arguments. The few references there are, are hilarious in their feeble attempt to appear academic. Not only are we referred to the communist-written faked confessions of Höss, the commandant of Auschwitz; the publishers cannot even get his first name right! (He is referred to as Karl instead of Rudolf.)

Later, on page 49, we are referred to the memoirs of a Pole who "miraculously survived" for four years at various camps, despite "the average life expectancy" being "about three weeks."

Probably the most telling paragraph in the entire book is on page 52, where the author cites as a source (apparently the only one) for his "10 million" victims, not the German *Einsatzgruppen* records, not the German concentration camp records, not even Polish or Soviet communist historians, but . . . the *New York Saturday Evening Post*, 27 January 1945! Perhaps Mr. Wytwycky would have been better off peddling his manuscript on Madison Avenue; it would have been much more suited there than among the ivyed cloisters of our seats of learning.

About the Contributors

Lewis Brandon is the Director of the Institute for Historical Review.

Dr. Arthur Butz was born and raised in New York City. He received his B.S. and M.S. degrees from the Massachusetts Institute of Technology and his Ph.D. in Control Sciences from the University of Minnesota in 1965. In 1966 he joined the faculty at Northwestern University, Evanston, Illinois, where he is now Associate Professor of Electrical Engineering and Computer Sciences. Dr. Butz is the author of *The Hoax of the Twentieth Century*, the most scientific Revisionist work on the Holocaust to date.

Bezalel Chaim is an Editor of Revisionist Press, scholarly book publishers in New York City which for a decade has published and distributed the writings of the founding fathers of Revisionism, Harry Elmer Barnes and Francis Neilson. Mr. Chaim is currently editing several series of monographs in the areas of Jewish libertarian socialism and anarchism, the history of the Jewish Khazars, and free banking theory. He is also the compiler of an anthology, *Neturei Karta: Voice of Anti-Zionist Judaism* and the editor of a forthcoming work on the Yiddish film. An advocate of Arab-Jewish understanding Mr. Chaim is a member of the Shalom Network, Breira, Jewish Peace Fellowship, Fellowship of Reconciliation and other organizations and individual efforts supporting peace in the Middle East.

Ditlieb Felderer is one of four refugee siblings who were all born in different European countries. He himself was born in Innsbruck, Austria in 1942. The family eventually found refuge in Sweden, where Mr. Felderer now lives with his Filipino wife. In 1959, Mr. Felderer became converted to the Jehovah's Witnesses faith, and went on extensive evangelizing tours of North America. (He has since been excommunicated). He first became interested in the "Holocaust" when researching an article on the treatment of the Jehovah's Witnesses during the war. After comparing the Exterminationist and Revisionist views, he was at once converted to the latter. He now runs his own magazine and publishing house *Revisionist History*, and organizes Revisionist tours of Poland every summer.

Samuel Edward Konkin III was raised in Edmonton, Canada. He gained his B.Sc.(Hons.) in Theoretical Chemistry at University of Alberta in 1968. He also found time to be Campus Chairman of the University chapter of the Social Credit Party. After moving to New York City, he gained his M.A. in 1973 from New York University, and was a Ph.D. candidate in 1975. He later moved to southern California, where he now publishes his own

magazine *New Libertarian*, and is co-ordinator of the Movement of the Libertarian Left. When not involved in left-libertarian publishing, the author finds time to engage in science fiction.

Richard Lawson was born in Plymouth, England, and has been a keen student of political affairs all his life. He is now the editor of *Heritage & Destiny* (\$5pa: Box BCM 5766, London WC1V 6XX, England) where this article first appeared.

Charles Lutton teaches History at a small private college in the western United States.

M. Seleshko's article appeared in the Summer 1949 issue of *The Ukrainian Quarterly*, 203 Second Avenue, New York, NY 10003. A book on *Vynnytsia* by an anonymous author, is published by the Institute for Historical Review, price \$3.00. It is reviewed in this issue.

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